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Continuity and Change

Reflections on the Reformed Community at the Crossroads

by Dr. Bernard Zylstra

The reformed communities, on both sides of the ocean, are passing through a critical period. On this side we face the dilemma whether we will be a witness to the redeeming Gospel of Christ in the primary areas of North American culture or whether we will withdraw from the battle of history in the supposed safety of the home, the church and the school. In the United States reformed evangelicals have largely accepted the second option. In Canada the reformed immigrant community still has some time to decide. In the late forties and fifties we made Canada our home; that was the time of settlement. In the sixties we consolidated. The seventies will reveal the spiritual direction we wish to pursue: Pietism or Calvinism.

In Holland the dilemma is even greater. There the problem is whether the reformational direction in thought and action will be maintained or whether the reformed community will be swallowed up by the neo-revolutionary spirit that is slaying its thousands — in Europe as well as North America.

It is not in the least surprising, therefore, that many of us are deeply troubled about the development in The Netherlands. Our concern has been focused especially on the theological direction in and around the Free University. Is the written Word of God still accepted as the basic norm for man's total responsibility in the unfolding of God's creation? Some seem to deny this. But there is more. Not only is the trustworthiness of Scripture in debate. That which gave the Dutch reformed community its special color in modern times — its profound influence in society — is seemingly being undermined by a new generation of spokesmen who want to break with the past of Abraham Kuyper.

In this article I would like to present some reflections especially on the developments in Holland. An overall perspective is necessary, I believe, before one can evaluate specific issues. Here I am mainly concerned with that perspective.

A UNIQUE REVIVAL

Let us take a look at some of the factors in the background of the present debate. Needless to say, this periodical is not the place for detailed analysis. We'll have to limit ourselves to a bird's eye view.

The Dutch reformed community, since the days of Groen van Prinsterer and Kuyper, has never doubted the radical implications of the Gospel for a proper ordering of society. For this reason it did not surrender the direction of the primary areas of culture outside of the institutional church to modern humanism in its various forms. Recalled to the heart of the Christian faith, the Dutch 'Calvinist' knew that life is of one piece, that personal commitment has cultural implications since the direction of culture depends in the final analysis upon people's convictions. For the Christian, then, convictions shaping history had to be in tune with the Word of God. In short, the spiritual revival in nineteenth century Holland was a unique phenomenon in the history of modern Christianity. This revival was Biblical and evangelical, but it was not anabaptistic and pietistic as most Anglo-Saxon revivals have been.

The blessing of the Lord rests upon the work of those who faithfully respond to his will. And that was clearly evident in the life of the Dutch churches. Not that there was no pain, no conflict, no tension. But look at the positive side: There was a Christian school movement which slowly took the primacy of humanism away from education. There were Christian political parties which changed the course of the nation. There was the faith-venture of the Free University which even today is the most significant center of higher education in evangelical protestantism. There was the birth of a large, national confessional church with the 'doleantie' — perhaps the most significant secession-movement in modern times. There were all sorts of associations concerned with the alleviation of individual and social suffering: the blind, the deaf, the psychically handicapped person was the object of communal Christian care. There was a Christian voice in the land via daily newspapers, radio and now television.

In short, the nineteenth century revival and emancipation of the 'kleine luiden' meant that twentieth century Holland could be structured along genuinely pluralist lines so that there was no discrimination against evangelical or Roman Catholic influence in public and cultural affairs. This was a significant victory after the monolith of a supposedly tolerant humanism had assumed the positions of power and leadership in nearly all areas of culture in northern Europe.

AMERICAN DILEMMA

Most of this took shape between 1850 and the first world war, in a country no longer of cultural significance in the western world. Amsterdam did not become a modern Geneva. Kuyper himself made an effort to introduce his 'neo-Calvinism' into North America — witness his Stone-lectures at Princeton University in 1898. But to no avail. The religious dynamic of American Presbyterianism had succumbed largely to the spirits of the age. The great Benjamin B. Warfield, the last giant of American protestant orthodoxy, spent a good deal of his life fighting the rise of liberalism. It was already too late to find support for a broad reformational impact on American culture.

From the last decades of the nineteenth century American orthodoxy developed along denominationalistic and fundamentalistic lines. American fundamentalism has never been interested in pressing Christ's claims in social and cultural affairs: it limited Christian commitment to 'one's personal salvation.' And the frightful development of denominationalism implied the fragmentation of the Body of Christ into small churches whose horizon was limited largely to introvert denominational concerns. If a sense of real ecclesiastical catholicity is lost in the church it is most difficult to recover it in cultural endeavors. Witness the denominational character of most American evangelical colleges.

Moreover, the immigration of Dutch Calvinist evangelicals into the United States between 1850 and the first world war did not provide a sufficiently strong beach-head for a radically new reformational beginning. The Reformed Church of America, which Van Raalte joined in western Michigan, and the Christian Reformed Church largely developed into typical American denominations whose members did not attempt in a unified manner to articulate the cultural relevance of the Gospel except for certain stages in the educational process. And even here — from kindergarten through college — the efforts were directed to denominational needs rather than to the national educational structure which increasingly became an avenue for the furtherance of a decadent 'American way of life.'

The dilemma which reformed Christians in the United States and Canada face today is thus clearly before us: (1) Will we adjust to the prevalent pietist conception of the Christian life, or (2) will we be instruments of the redeeming and healing power of the Gospel for human life in its entirety?

BETWEEN TWO WARS

We must return to the other side of the ocean. What happened after Kuyper's death in 1920? The history of the 'gereformeerde gezindte' between the two world wars has not as yet been written. Theologically this period represented a stage of consolidating the work of Bavinck and Kuyper, with an admirable expansion into Biblical and exegetical studies. But there was also a good deal of stagnation. Kuyper's specific solutions to problems were appealed to more often than Kuyper's great vision expanded and deepened. No real effort was made to articulate the meaning of his work in an international, ecumenical setting. A few international reformed congresses were organized; but these were not characterized by imaginative direction relevant to the development of Christianity in the Atlantic community or the then still colonial empires. Indeed, Amsterdam was not a modern Geneva. Only a handful of students from abroad attended the Free University and nearly all of these came from South Africa or the Dutch enclaves of the United States. An immense potential was wasted when the products of Dutch reformed scholarship were not published in the internationally significant languages.

In the churches one could detect a certain rigidity toward new advances. In this connection it is noteworthy that the most original reformed theologian of this period — Klaas Schilder — did not gain much of a hearing in the theological establishment: a conflict followed which climaxed in the tragic split during the most painful year of Hitler's domination in the low countries. A similar reception was given to the new reformational philosophy developed in the thirties at the Free University. Its relevance for a confrontation with the deepest motives of the western humanist, the Marxist, and the Roman Catholic minds was appreciated by only a few — and then mainly by scholars in the non-theological disciplines. Slowly but surely the quintessence of Groen's initial aim — the Gospel als THE alternative to secular revolution in a European setting — was narrowed to the orthodox constituency of the eleven little provinces of one of the world's smallest countries. That narrowness goes by the name of provincialism.

THEY'RE UP TO THEIR KNEES IN EDUCATION. On-the-spot science lesson in Grenadier Pond is given by teacher Robert MacLean to students at the High Park School for Outdoor studies. Every week at this Toronto school 50 Grade 6 pupils get a Canadian-styled introduction to outdoor living and many types of plants and animals.

Church Announcements

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to Barrie, Ont., Rev. A. Beukema of St. Thomas, Ont.

Declined

for Haney, B.C., Rev. J. B. Vos of Chatham, Ont.

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What others wrote

THE MAN THAT IS MYSELF

Oliver Wendell Holmes declares that wherever two men are met in conversation there are really six present! Each of the two is three; first, the man as he pictures himself to be; second, the man his friend pictures him to be; and third, the man as he is known to his Maker.

1

There are clear strains of truth in this quaint opinion, and the three men who blend in the one are really strangers to each other. "Man, know thyself" is a necessary injunction. Hector Macphail of Resolis showed wisdom when, in teaching the ignorant servant-girl in Inverness to pray, he began with the petition, "Lord, show me myself". We do not know ourselves thoroughly, there is a dark region in our lives that we have never explored. We are the dupes of hearts that are "deceitful above all things, and desperately wicked". David was justly incensed against the greedy rich man, in Nathan's parable, who deprived the poor man of his one ewe lamb; but he little realised that in passing judgment upon him he was really condemning himself. Hazael spoke in shocked surprise when Elisha foretold the atrocities that as king of Syria he would soon commit. "But what", said he, "is thy servant a dog, that he should do this great thing?" Nor can we forget Peter's voluble protests when his Master told him that he would play the craven and shield himself from molestation by a triple denial. "Although all shall be offended," he exclaims, "yet will not I. . . . If I should die with Thee I will not deny Thee in any wise." And he meant every word of it.

Furthermore, it has to be remembered that the Lord did not charge the back-slidden Church of Laodicea with deliberate shamming when He quoted her estimate of herself, "I am rich, and increased with goods, and have need of nothing". She was so self-deceived as not to know that she was "wretched, and miserable, and poor, and blind, and naked".

Concerning this region of darkness in our lives we are ignorant, not so much by choice as by circumstance — blinded by the god of this world.

2

But there is another region that man keeps dark by choice. He wants to create a good impression and to be well thought of, so there are apartments that he will keep safely locked against prying eyes, and windows that he will keep well blinded lest they should reveal anything that he wishes to keep concealed. And in large measure he succeeds. The "sheep's clothing" conceals the "wolf". The "whited sepulchre" hides the inner corruption. The cloak of religiosity covers the formalist.

The spirit of Pharisaism was in the world long before the sect which gave rise to the term ever appeared; and it is with us still, long after the sect itself has died out. And it is much more prevalent than is generally supposed. For it is essentially the spirit of self-esteem, and which of us is altogether free of it? "O, Self, Self," apostrophised Dr. John Kennedy of Dingwall, "never was I where thou was not; but I hope yet to be where thou shalt never come."

If even the choicest saints of God are open to the temptation to pass themselves off to the best public advantage, is it any wonder that men whose religion consists merely in a lifeless externalism should be at pains to make the most of it?

3

The third man in Oliver Wendell Holmes's classification is really man's true self, "the man as he is known to his Maker". The possibility of deception there is ruled out; "all things are naked and opened unto the eyes of Him with Whom we have to do". "He knoweth what is in the darkness," said Daniel. "If I say," writes the Psalmist, "Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee."

This thought of the all-knowing God — naturally so disturbing to the convicted sinner — can be, and should be, indescribably comforting to believers. The God Who knows the worst that is to be known concerning them, still loves them. That the Son of God loved him and gave Himself for him, "who was before a blasphemer and a persecutor, and injurious" — was a thought that filled the soul of Paul with wonder, adoration and praise. "He loved us foul," said another, "that He might set us fair."

Many things are still dark to the Christian, but nothing is dark to the God of his trust. "He knoweth the way that I take," said Job; and the thought comforted him in all his affliction. The God Who sees the end from the beginning, and to Whom "the darkness and the light are both alike", can, and does, make "all things work together for good" to them that love Him.

4

Of the three men described by Holmes, the most important undoubtedly is "the man as he is known to his Maker". Let us make him the object of our supreme attention. If we see him to any extent as he is seen by his Maker we shall cry with Job, "Behold, I am vile". We shall abhor ourselves and repent in dust and in ashes. But as believers in Christ, we shall be "the righteousness of God in Him" and shall eventually be presented "faultless before the presence of His glory with exceeding joy".

— The Monthly Record of the Free Church of Scotland.

REFORMED CHURCH GENERAL SYNOD RECOMMENDS REMOVAL OF MINISTERIAL DRAFT EXEMPTION

The General Synod of the Reformed Church in America voted to petition the U.S. Congress and the President to remove the 4-D exemption which the Selective Service gives to clergy or ministerial students.

The action climaxed a long debate and reflected the majority opinion that preferential treatment of clergy has no justification.

At the Saturday session a group of 5 students from New Brunswick Theological Seminary asked the Synod to accept their draft cards and to notify the appropriate authorities that the cards had been surrendered. The students had previously made the same request of the Seminary's "Society of Inquiry" which agreed to the request by a majority vote.

Later in the day the Synod voted not to accept the draft cards on the ground that the carrying or not carrying of draft cards is the individual's responsibility. At the same time they said that the Church had a responsibility to share the agony which these individual decisions involved.

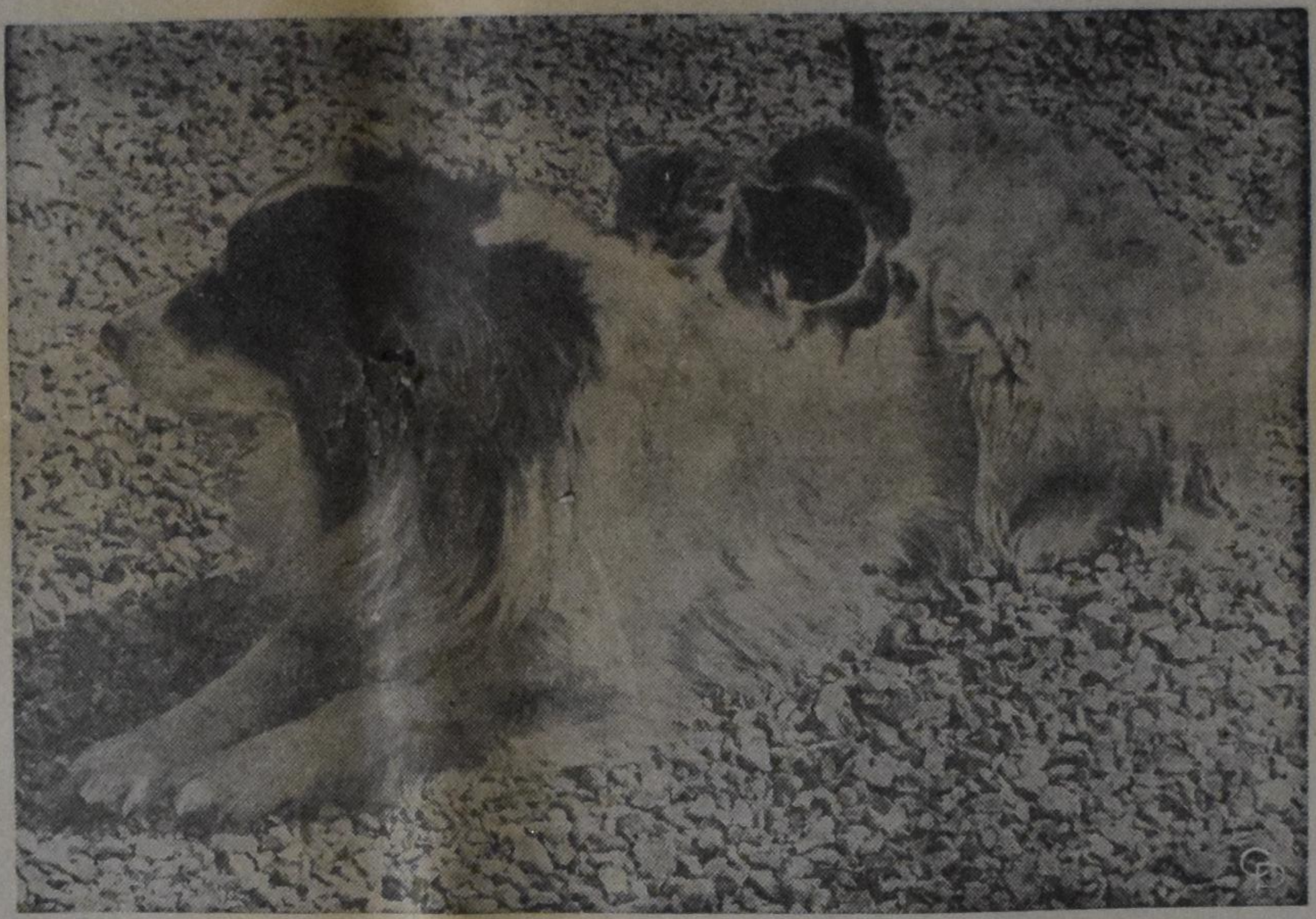
Synod went on to say that the Church would support these students and others of like mind with ecclesiastical counsel and would also seek voluntary legal aid for them.

The students reacted with disappointment to what they termed, "the failure of Synod to debate the real issues." However they stated that they would continue to work within the framework of the Reformed Church and hope for positive results in the future.

(RES)

DATA CENTRE

August 1-4	A.A.C.S. Study Conference, Bolton, Ont. Lecturers: Dr. A. DeGraaff on "Coming of Age", and Dr. B. Zylstra on "God, Man and the State".
August 22-25	A.A.C.S. Study Conference, Edmonton, Alta. Lecturers: Dr. James Olthuis on "Towards a New Christian Life Style", and Dr. H. Evan Runner on "In Critique of the Revolutionary Mind".
August 27	Dr. Joel H. Nederhood will speak on "Healing the Generation Gap", in Knox Presbyterian Church, Toronto.
August 29-Sep. 1	A.A.C.S. Study Conference, Cultus Lake. Lecturers: Drs. Olthuis and Runner. Same topics as Alberta Conference.
August 31	Dr. Joel H. Nederhood speaks on "Before we eat" (a Labour Day message) on the "Back to God" Radio Hour.
September 4-6	Study Conference Chr. Ref. Conf. Grounds, Holland, Mich. Lecturers: Drs. DeGraaff and Zylstra. Same topics as Bolton Conference.
October 4	All Ontario CLAC Study Conference 1969. Dr. John H. Redekop of Waterloo Lutheran University and Dr. Bernard Zylstra of the AACS Institute for the Advancement of Christian Scholarship will be the guest speakers.



SURREY-ALISTIC SCENE—"Bob" the collie is having a tough time trying to take a nap in Surrey, England, as kittens try to get him to play "horsie."

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Een programmaschema of een brochure over het installeren van een kortegolfantenne worden op aanvrage gratis beschikbaar gesteld door RADIO NEDERLAND, P.O. BOX 222, THORNHILL, ONT.

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July 31/August 7 NO ISSUES (Holidays)		
August 14	August 8	August 6 noon
August 21	August 15	August 13 noon
August 28	August 22	August 20 noon

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TWEE-ERLEI GROEI

Enkele lezers hebben ons in de laatste maanden geschreven, dat onze houding ten aanzien van Nederland te negatief is, met name ten aanzien van de Gereformeerde Kerken in Holland. Wij zouden niet voldoende oog hebben voor de veranderingen, die in Nederland plaats vinden. Een lezer schreef zelfs, dat wij moeten inzien, dat de Gereformeerde Kerken bruisen van energie.

Wij begrijpen die klacht. Weliswaar hebben wij allen de tweede wereldoorlog meegemaakt, maar de Nederlandse ontwikkeling daarna is aan de meesten van ons voorbijgegaan. Toen het grootste deel van de immigranten hier arriveerden stonden wij voor een nieuwe en onbekende taak, terwijl men in Nederland een geheel andere ontwikkeling tegemoet ging. Gaandeweg zijn wij wat uit elkaar gegroeid. In Nederland wierp men zich voornamelijk op het probleem, dat de kerk iets te zeggen moet hebben tegen een volk, dat, mede door de sterke industralisatie, zich anders ontwikkelt. Men voelde, dat men niet kon volstaan met de oude paden verder te betreden, maar dat men een boodschap moest hebben in de herziene situatie. Daardoor is men in Nederland anders gereformeerd geworden dan zo'n veertig jaar terug.

Wij hebben dat hier in Canada niet zo meegemaakt. Toen wij hier kwamen verstonden wij de taal maar zeer gebrekkig of in het geheel niet. Wij kwamen hier terecht in een volk, dat onze gebruiken niet kende, maar dat ook onze zienswijze niet deelde. Het is haast vanzelfsprekend, dat wij vasthielden, wat wij uit het oude vaderland hadden meegenomen. Dat gold in bijzondere mate van de levensovertuiging, die wij ons in Nederland hadden eigen gemaakt.

Het kon haast niet anders of dit werkte in de hand, dat Nederland en wij ieder een eigen koers gingen varen. In Nederland wilde men vooruit, wilde men gelijke pas houden met de sterk wisselende omstandigheden. In Canada was men er meer op uit om vast te houden, wat men als kostbaar uit het oude land had meegenomen. Dat gaf ons hier de impuls om verschillende acties op christelijk gebied te ontwikkelen. Dat was geen kolonisatie. Wij wilden niet op onszelf blijven, maar wat wij meenden als een kostbaar bezit te hebben, wilden wij ook aan onze nieuwe landgenoten doorgeven. En wij zien nu reeds op verschillende terreinen de eerste sporen van een beter begrijpen van ons standpunt. Zowel op onderwijs- als op sociaal gebied komen wij nu namen tegen van mensen, die in het geheel geen Nederlandse achtergrond hebben, maar die hebben leren inzien, dat het christelijk geloof inderdaad iets te maken heeft met het leven buiten de geinstitueerde kerk.

Het is dus duidelijk, dat de koers tweeërlei was. Dat is op zichzelf niets bijzonders en het geeft zeker geen aanleiding, dat de een de ander becritiseert. Met al onze kennis van Nederland, kennen wij eigenlijk de Nederlandse omstandigheden niet goed genoeg. En omgekeerd, in Nederland kent men eigenlijk de Canadese toestanden niet goed genoeg. En daarom doen wij er wel aan, als wij elkaar hierin niet becritiseren.

Wat echter een grond voor bezorgdheid uitmaakt is, dat velen hier zich afvragen of de drang om mee te spreken en de christelijke boodschap te doen horen, geleid heeft tot een loslaten van een gemeenschappelijk uitgangspunt. Dat uitgangspunt daar en hier was en is de bijbel. Van elkaar willen wij de zekerheid hebben, dat wij daaraan vasthouden en dat die bijbel ons de richting aangeeft, waarin wij onze actie of onze boodschap zullen sturen.

Velen vragen zich met bezorgdheid af, of wij dit gezamelijke uitgangspunt nog delen of dat wij de bijbel hebben vervangen door allerlei gedachten-constructies. Hoe onze omstandigheden ook zijn, maar zijn wij nog zeker van elkaar, dat het Woord van God ons leidt? Het gaat niet tegen zekere personen, maar het gaat tegen bepaalde gedachten of theorieën. Er zijn er in Nederland, die menen, dat men in Canada te conservatief is. En er zijn er in Canada die menen, dat Nederland bezig is de soliede basis van de Godsopenbaring te verlaten.

Wij willen begrip hebben voor de gewijzigde omstandigheden in Nederland, waardoor de aanpak van veel kerkelijk werk en van veel christelijke actie anders moest worden dan het in het verleden was. Aan de andere kant mogen wij vragen, dat Nederland begrip zal opbrengen voor de positie, waarin men in Canada verkeert, namelijk dat men vasthoudt en doorgeeft wat men als Gods wil en Gods weg ziet.

En verder blijven wij bij wat de apostel Paulus geschreven heeft (in 1Cor. 4): "Zo moet men ons beschouwen: als dienaren van Christus, aan wie het beheer van de geheimenissen Gods is toevertrouwd. Voor zulke beheerders is dit ten slotte het vereiste: betrouwbaar te blijken."

D.F.

★ ★ ★

GEBEDSGENEZING

Er zijn bepaalde onderwerpen, die de aandacht blijven trekken en hun actualiteit niet verliezen met de tijd. Eén van die onderwerpen is de genezing op het gebed. Wanneer iemand gezond is, kan hij er over spreken als een buitenstander. Maar het wordt anders, als iemand een ongeneeslijke kwaal heeft of blijvend invalide is. Zo iemand hunkert naar een normaal leven en is bereid iedere mogelijkheid te beproeven.

In dit nummer vindt men een artikel van Mr. J. A. W. Eisen, die zelf lijdende is aan "multiple sclerosis". Hij weet dus uit ervaring wat het is om langzaam achteruit te gaan en geen uitzicht op verbetering te hebben. Voordat zijn ziekte tot openbaring kwam, was hij een student aan Calvin College en heeft hij uiteraard zijn levensidealen gehad. Wanneer in die omstandigheden multiple sclerosis wordt ontdekt, dan wordt de toekomst wel erg duister.

Mr. Eisen beschrijft in zijn artikel een tweetal vergaderingen, die hij heeft bezocht en waar een zekere Miss Kuhlman alleen maar vertelt wat zij gelooft en verder alleen maar bidt. Er is geen oplegging van handen aan verbonden, geen spreken in tongen, geen buitensporige dingen. Alleen maar eenvoudig wijzen op de Grote Heelmeester en alleen maar bidden.

En dan ziet Miss Kuhlman het gebeuren. Dan hier één en dan daar één. Zij constateert slechts, volgens het artikel. Zij geneest zelf zeker niet. Maar zij ontdekt dat God bezig is te doen wat vele christenen geloven als zij de bijbel naspreken, die zegt dat Hij "al Uw krankheden geneest". Dat is voor Miss Kuhlman een werkelijkheid en die werkelijkheid wil zij de mensen, die haar vergaderingen bezoeken doen beleven.

Er zijn mensen, die argwanend staan tegenover dergelijke bijeenkomsten, en dat is begrijpelijk. Vooral als in een zulk een bijeenkomst een bepaald persoon op de voorgrond treedt als degene, die in de naam van God wonderen kan verrichten.

Maar het kan ook anders. Mr. Eisen schrijft, dat hij God aan het werk heeft gezien in de vergaderingen van Miss Kuhlman en dat daardoor zijn geloof in God werd versterkt.

Men is spoedig geneigd om te vragen of men wel gelooft dat God wonderen doen kan. Als men echter dit toegeeft maar geen genezing ontvangt, dan wordt dit uitgelegd als ongeloof. Dat is het gevaarlijke van zoveel gebedsgenezingen. Zo licht wordt de mens centraal gesteld. Maar bij alle bidden, ook bij het bidden om lichamelijke genezing, moet het gaan om God. Wij moeten als het ware in ons bidden aan Gods zijde staan. Het moet ons om God te doen zijn.

Dat lijkt in theorie erg gemakkelijk, maar het is erg moeilijk in de praktijk. Dat geldt niet alleen voor hen die lichamelijk ziek zijn, maar ook voor hen die bijvoorbeeld bidden om verlossing uit armoede, om het kwijtraken van karakterfouten, om het welzijn van zijn kinderen, of noemt u het maar. Waar bid ik voor? Is het omdat ik er lichamelijk of geestelijk beter van worden wil? Maar dan komt het ten diepste daar op neer, dat ik uiteindelijk zelf het onderwerp van mijn gebed ben. Ik wil er beter van worden, en daarom moet God mij lichamelijk of geestelijk helpen.

Maar God wil, dat wij anders bidden en onsziens speelt dit vooral een rol bij de bede om genezing. God wil dat wij van Hem uit bidden. Het moet om Hem gaan, zelfs in ons gebed om genezing van een ziekte of een kwaal.

Als men in zo'n vergadering is en men maakt een genezing van een ongeneeslijke zieke mee, dan kan het niet anders of men komt onder de indruk. Maar als men zelf ziek is en men bidt, zonder dat de genezing komt, dan mag men dit niet uitleggen als een gebrek aan geloof. Maar men mag wel zichzelf in diepe ernst afvragen, wat het motief, de aandrang tot dat gebed is geweest. Was het God, Zijn dienst, Zijn koninkrijk, of was het alleen maar mijn welstand, mijn genezing, mijn ik?

D.F.

Beelden van

en uit

NEDERLAND

★ ★

KLEINE MENSEN

Je moet achter de coulissen kunnen kijken, zeggen de mensen, om te weten wat er aan de hand is of was.

Als die mogelijkheid er is, sluit dat teleurstelling niet uit. Soms kan men beter niet alles weten.

Mensen vallen meestal tegen als je ze heel goed kent.

De Gereformeerde Kerk van Drachten bestaat dit jaar 125 jaar. Een leeraar geschiedenis schreef een speciale herdenking ter gelegenheid van dit jubileum. Hij putte uit de notulen van de kerkeraad van af de eerste jaren, toen deze gemeente zich afscheidde in het jaar 1844, tien jaar na het optreden van Ds. H. de Cock in Ulrum, nadat deze in 1833 door het Classicaal Bestuur van Middelstum werd geschorst. Ondanks die schorsing dacht de Cock, volgens prof. Berkhof, nog niet aan afscheiding. "Tot die stap werd hij eigenlijk overgehaald door zijn collega H. P. Scholte uit Doeveren". Scholte, de man die later Pella in Iowa stichtte, was dus volgens prof. Berkhof de man, die een vrije afgescheiden kerk van enkel gelovigen wilde.

Deze geschiedschrijver acht het onjuist de Hervormde kerk een valse kerk te noemen. "Men vergat dat de Hervormde kerk aan Christus behoort. Afscheiding moet als een prijsgeven van zijn heerschappij en daarom als een onmogelijke oplossing voor het kerkprobleem worden verworpen". Aldus prof. Berhof in zijn "Geschiedenis der kerk", verschenen in 1942.

We wagen ons niet aan een oordeel.

Wel valt het op, dat de notulen der afgescheiden gemeente van Drachten, later Christelijk Gereformerde Kerk en na 1892 Gereformeerde Kerk, ons doen zien, dat men met mensen te doen heeft, ook in de jaren van de vorige eeuw toen men om de toenemende vrijzinnigheid de Hervormde kerk verliet. En wat misschien het meest treft is wellicht, dat het met de godsvrucht onder hen, die opkwamen voor de "zuivere leer" niet zo bijster goed gesteld was. Zelfs bij sommige van de predikanten niet. Althans in Drachten moest een predikant bij herhaling worden vermaand wegens onverschilligheid tegenover de gemeente, eentonigheid in het preken, nalatigheid in het huisbezoek en "Categizeren". Als de dominee zijn zilveren ambtsjubileum viert, geeft men hem een stille wenk om zijn emeritaat te vragen. Ja, ook onze voorvaders waren mensen, wien niets menselijk vreemd was. De titel van het jubileumboekje is dan ook wel treffend: "Kleine mensen in een grote kerk." Een grote groei is in de loop dezer jaren, ondanks ontrouw, ruzies en zonde, toch te constateren. Het groepje van 1844 is thans een kerk met 7000 zielen en zeven predikanten. De zegen van God is niet afhankelijk van 's mensen gedrag.

* * *

Wij hebben dit locale gebeuren wat uitgesponnen omdat het goed is nuchter te blijven, ook bij de beoordeling van het verleden.

Dr. G. Puchinger, die promoveerde op "Calvijn en het einde van de Coalitie," deed dat ook. Maar gelukkig in een andere zin dan sommige schrijvers, die in een teleurstellende onkunde enkel een afbrekend oordeel geven.

Puchinger, bekend uit zijn interviews over de "Reformatie en Rome" en "Is de Gereformeerde wereld veranderd?" heeft heel wat overhoop gehaald. Zijn boek, ruim 600 pagina's tellende, is het eerste van drie delen, die de Nederlandse parlementaire geschiedenis tussen de twee wereldoorlogen in beeld brengen. En daarin gaat het ook weer over gebeurtenissen en over mensen. Daarbij vallen die mensen, welke epigonen ook op het terrein van staat en maatschappij, je al weer niet mee.

Idenburg, de rechtvaardige op de troon van Buitenzorg, door een liberale minister de dweeper genoemd en daarop gevraagd toch landvoogd te blijven, klaagt welk een zachtmoedig man ook, over Dr. Kuyper in zijn menselijke eigenschappen.

Koningin Wilhelmina, nog jong, had niets met Dr. Kuyper op. Idenburg vindt dat niet alleen de fout van Dr. Kuyper: "Hij is natuurlijk in den vorm wel eens te kort geschoten; maar als dat onder vier oogen geschiedt wordt dat wel vergeven aan menschen als wij zijn. Erger is waarschijnlijk dat Dr. Kuyper tegenover de Koningin iets beschermens, iets vaderlijks, iets 'zijn gang gaande' gehad heeft; — verder heeft H.M. zich vermoedelijk geërgerd aan zijn zucht om stof op te jagen, aan zijn buitenlandse reizen; aan de Overijselsche questie (de ontbinding van de Eerste Kamer) e.d.g. Maar onder dit alles schuilt ongetwijfeld antipathie tegen de persoon en tegen de beginselen van Dr. Kuyper, daterende van voor 1901".

In mijn boek "Mensen en Meningen" heb ik een nota (1904!) van de Koningin, althans van het Hof, opgenomen, waarin een waarschuwing gericht wordt aan Dr. Kuyper, toen minister-president, met het oog op buitenlandse verhoudingen.

Wilhelmina had, iets minder dan haar vader, toch wel echt autoritaire trekken en Idenburg's brief aan zijn eigen vrouw, vertrouwelijker kan het niet, werpt weer iets meer licht op het feit, waarom Dr. Kuyper niet voor een tweede keer de formatie van een Kabinet werd opgedragen. Mensen met dezelfde karaktertrekken verdragen als regel elkaar niet zo gemakkelijk.

Koningin Victoria hield niet van Gladstone, die altijd tegen haar "preekte" hoewel hij in beginsel veel dichter bij haar stond dan zijn tegenvoeter Disraëli. In de Staatskunde spelen persoonlijke verhoudingen een grote rol, zowel vandaag als voorheen.

* * *

In Winnipeg stierf Meinte Polet, een van die romantische Friezen, die er niet uitkwam bij de vraag wat hem nu het meeste trok, it heitelân met zijn groene weiden, prachtige luchten en oude zadeldaktorens, of het ruime en vrije Canada, waarin als je tegenslag hebt gehad, maar weer opstaat en verder gaat alsof er niets gebeurt is.

Nog geen twee weken later stierf zijn boezemvriend Willem Kok, evenens te Stiens geboren, wel uit Hollandse ouders, maar geheel samengegroeid met het land en de taal van Friesland. Hij was de grote figuur van de Fryske Akademy.

De Leeuwarder Courant schreef van hem: "Hy wie ien fan dy mannen, dy 't Fryslân altiten to min hat, dp 't it altiten to gan forliest en dy 't altiten to min tankler is. (Hij was een van die mannen, die Friesland altijd te kort komt, altijd te vroeg verliest en altijd te weinig dankbaar is.)

* * *

Er is gelukkig in de wereld ook nog plaats voor erkenning.

Het Christelijk Nationaal Vakverbond zal die bij zijn jubileum (zestig-jarig bestaan) zeker ook niet achterwege laten tegenover Klaas Kruithof, H. Amelink en J. S. Ruppert, vele jaren het driemanschap aan de kop. Zij hebben de hitte des daags en de koude van de nacht doorstaan. Voor hen was christelijke vakorganisatie een geloofszaak. Vandaag stelt men dit disputabel. De zoon van Ruppert, oud-voorzitter van het C.N.V. thans lid van de Raad van State, schrijft: "Ik zou opnieuw bij fusie met N.V.V. en N.K.V. mijn best gaan doen, de christelijke vakbeweging op te bouwen en ik ben er van overtuigd, dat dan met name zéér vele jongeren zouden meedoen. Want de zo dringend nodige hervorming van de samenleving is beter gediend door de handhaving en versterking van de christelijke vakbeweging dan door een fusie met het N.V.V."

Het C.N.V., hoewel de kleinste van de drie, is een grote organisatie geworden! Bij de viering van het jubileum is de voorzitter, de heer J. van Eibergen, afgetreden en de heer J. Lanser als voorzitter opgetreden.

De groei van de vakbonden is niet groot in de laatste tijd. Op 1 juli 1955 waren 25 organisaties bij het C.N.V. aangesloten, tezamen met 204.951 leden. Momenteel is men de 250.000 nog niet overschreden.

* * *

De Tweede Kamer is tot 9 september a.s. met vacantie. Er is nog een felle discussie geweest over het optreden van de Nederlandse militairen in Indonesië. Een parlementaire enquete door de oppositie gevraagd werd afgewezen. Het onderzoek wordt aan de historie overgelaten.

De woningbouw was eveneens in 't gedrang. Minister Schut moet het nogal eens ontgelden. Maar als hij geen gelden heeft, is het moeilijk om zware subsidies te verlenen.

Hij meent dat huurverhoging noodzakelijk is om het programma te halen. Overigens is de woningnood lang niet overal even groot.

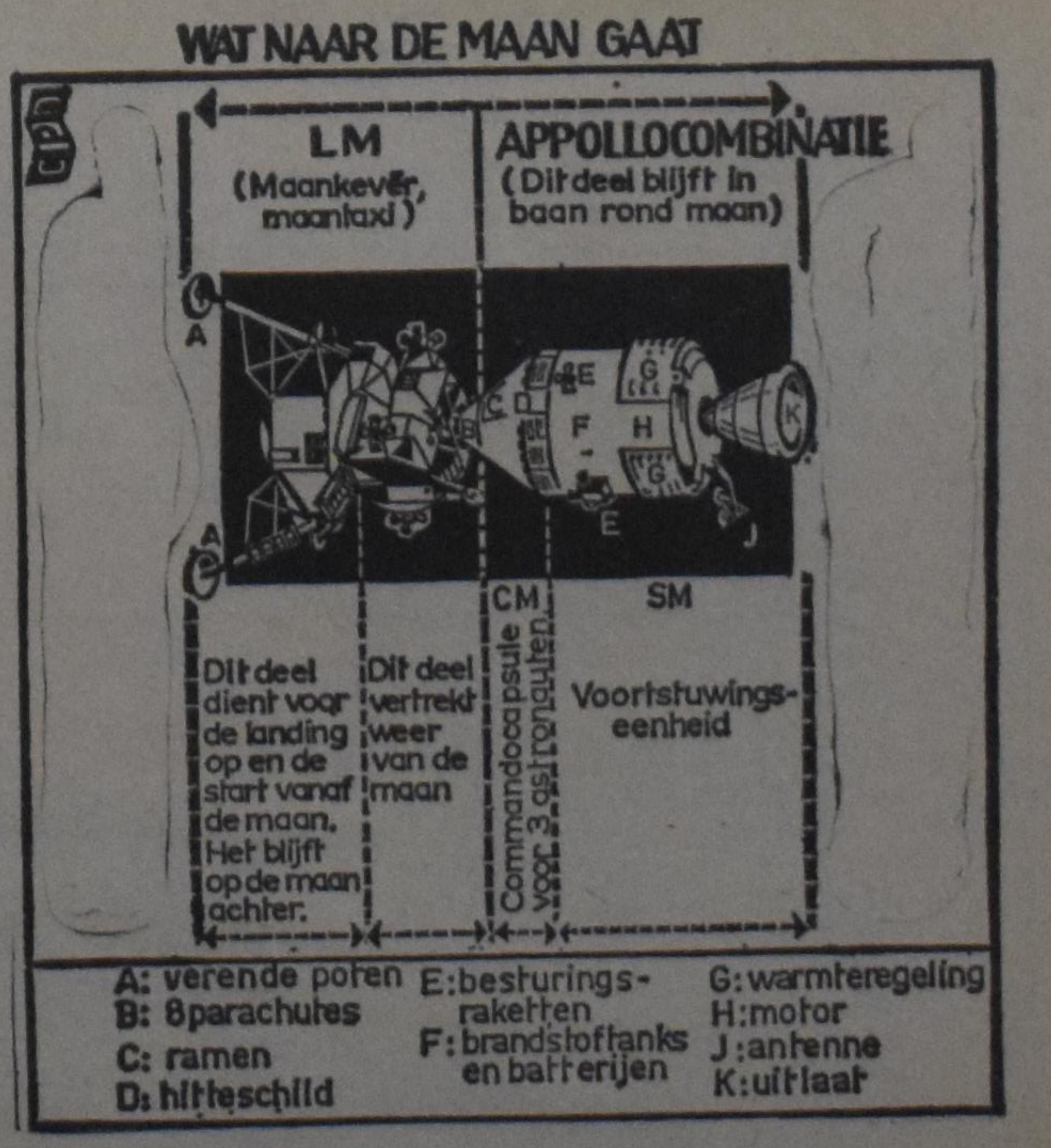
Minister Bakker van Waterstaat riep de verkeersleiders van Schiphol die, vanwege looneisen een stipheidsactie waren begonnen, tot de orde. Hij is een van de sterke figuren in het Kabinet-De Jong.

Weinig verrassing bood de keuze van de helft van de leden van de Eerste Kamer. De P.v.d.A. kreeg twee zetels minder, de R.K. een, de C.H.U. kreeg er een bij. De vraag is wie er nu voorzitter wordt.

* * *

Tenslotte: prinses Irene, hoewel getrouwd met een Spaanse prins uitgesloten van troonopvolging, nog steeds geliefd in Nederland, verwacht evenals haar zusters Beatrix en Margriet een kind. Op haar gedenkbord van 5 augustus 1939 staat: De edele boom leeft voort in kracht.

Cn.



IN STUKJES EN BEETJES NAAR DE MAAN

De komende tocht naar de maan maakt gebruik van een kleine "legpuzzel" aan ruimtevoertuigen. Voor een goed begrip van de gang van zaken kan de tekening een hulpmiddel zijn.

De astronauten bevinden zich in het voorste deel van de Apollocombinatie, de commandocapsule of Apollocabine. Deze capsule is gekoppeld aan een voortstuwseenheid (SM).

De Apollocombinatie maakt GEEN landing op de maan maar blijft in een baan rond de maan cirkelen. De commandocapsule en de voortstuwingseenheid kunnen van elkaar gescheiden worden, iets wat bij terugkeer naar de aarde moet gebeuren.

Geheel los van de Apollocombinatie — maar wel met deze verbonden — is de Maankever of maantaxi (LM). Twee astronauten begeven zich t.z.t. aan boord van deze Maankever waarna deze vrij wordt gemaakt van de Apollocombinatie en koers zet naar de maan. De gehele Maankever landt op de maan.

Bij vertrek vanaf de maan laat de Maankever echter zijn onderste deel op de maan achter. Het bovenste deel van de Maankever start en koppelt dan weer aan de Apollocombinatie en de astronauten gaan terug in de Apollo. Vervolgens wordt de Maankever afgestoten in de ruimte en zet de Apollocombinatie koers naar de aarde.

"... Love is as permanent as death, and the passionate drive of love as all-consuming as the most terrible power!"

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Continuity and Change

(Continued from page 1)

A POINT OF NO RETURN

Then came the war, followed — thank God — by a victory over Nazism. This, I believe, represents the major turning point in the history of the Dutch reformed community in this century. It meant a point of no return — to the past of Groen, of Kuyper, of Colijn. The significance of the new period was not immediately felt; especially not its new possibilities. Western Europe lay in ashes. And in the east there was the threat of Russian totalitarianism. For many there seemed to be no real possibility of economic recovery. So thousands of us left the 'old country' to begin anew elsewhere: Australia, South America, South Africa, but especially to Canada. We took along the spiritual outlook that characterized the 'gereformeerden' in 1945. In effect it was the outlook of the thirties. By and large, it is the outlook we still maintain, even though a quarter of a century separates us from the cruel years of war. For an immigrant community must solve the immediate problems first: the problems of finding a job, a home, learning a language, building churches, and — in our case — Christian schools as well. That is no mean assignment, and it is quite amazing what has been accomplished. And it was done on the basis of the convictions we took along with us in the late forties or early fifties. Time to reconsider those convictions we have not had. And thus we are often puzzled by the new developments in the 'old country.' For many of the sounds we hear we had never heard before.

What has changed in Holland's post-war orientation? Politically, economically and ideologically it became an integral part of the international community to a much greater degree than in the previous generation. It shared in the Marshall Program, joined NATO and became a member of the European Economic Community. Rotterdam became the industrial gateway to north-western Europe. Tourism and television confronted every citizen with international situations. The small size of the country only accentuated the necessary interdependence with the rest of the north Atlantic community. Almost every pupil learns a foreign language before he quits school. The setting was prepared for a new and larger scope of action and reflection. The easing of cold-war tensions added a positive thrust to this broadened setting.

Needless to say, a church that is in any way alive cannot and should not avoid the new setting. For the Dutch reformed community this ecumenical and international orientation implied two distinct possibilities: (1) the articulation of the radical reformational outlook for the new problems that would doubtless be encountered; and (2) the fertilization of Dutch 'Calvinist' thought with new insights, including those of foreign origin. The second possibility might become a source of enrichment, impoverishment, or both. After all, there is nothing particularly wrong with new ideas. No one will claim that Kuyper and Bavinck had said the last word on anything. Moreover, the post-war world placed us before new problems; and these cannot be solved with old answers. Nevertheless, it is and remains a legitimate question to ask whether the new answers are being given in the spirit of the faith of our fathers.

A NEW THEOLOGY

The history of Dutch reformed theology in this century is unique in the entire evangelical world, as a comparison with American developments points out. In a very real sense Warfield and Gresham Machen were the last of the great orthodox theologians. Westminster Seminary has continued their tradition, but with far less élan. Calvin Seminary, especially through Louis Berkhof, summed up the accomplishments of the past but has not as yet given us the contours of a native American reformed theological tradition that can serve as an alternative to the systems of Reinhold Niebuhr and Paul Tillich.

And evangelicalism as a whole, gathered around the Billy Graham movement and **Christianity Today**, generally lacks theological depth and breadth and relies on a scholastic view of reality that was outdated already at the turn of the century. It has not produced a theological **magnum opus** of incisive import for thirty years.

But in Kampen and Amsterdam there has been an almost continuous line of development. Just to mention a few names: in dogmatics, after Bavinck and Kuyper, there was Schilder, then Berkouwer, and now Kuitert; in Biblical studies and exegesis one can point to Greidanus, Grosheide, Van Gelderen, Noordtzij, and various members of the Ridderbos family.

There is continuity in this line of theological development. There is also newness. Others more competent in this area than I am can subject this newness to the necessary critique. All I want to do here is point to a few phenomena, with special attention to Berkouwer. (1) Before the war the 'gereformeerden' rejected Karl Barth. Berkouwer's **Triumph of Grace** (1954) changed all that. (2) While the content of Berkouwer's **Conflict with Rome** (1949) is pretty well described by the title, his later publications on this theme are in effect a sympathetic dialogue with the representatives of the new tendencies in the Roman Catholic Church. This is evident especially in **The Second Vatican Council and the New Catholicism** (1964). These examples reflect a new openness to traditions outside of the reformed community. (3) While in **Het probleem der schriftcritiek** (1938) Berkouwer still devoted a section to the isolated position of reformed theology with respect to the conception of the Scriptures, this emphasis is largely absent from his recent volumes on **De Heilige Schrift** (1966/7). The stress is more on 'ecumenical' theological reflection than on a specific reformed line of thought.

As happens so often in orthodox communities, the focus of change is centered on the interpretation of Genesis. That Kuitert has been the most daring here is known to the readers of C-C from the articles of Drs. Kistemaker, Kooistra and Praamsma. His stand is supported by Lever whose recent booklet, **Waar blijven we? Een bioloog over de wording van de aardse werkelijkheid**, is a clear — evolutionistic — departure from his earlier 'creationistic' conceptions.

Especially these theological developments have caused profound concern ('verontrusting'). So much so that Berkouwer himself decided to help ease tension by publishing **Verontrusting en verantwoordelijkheid** (1969). The 'verontrusting' about the changes is also present among us. Here two points should be kept in mind. In the first place, changes are not necessarily wrong. The broadening of horizon and the awareness of new problems and also new insight into Scripture should not puzzle us at all. The old adage, "ecclesia reformata semper reformanda est" (a reformed church must continually be reformed), should keep us from the attitude of conservatism. But, in the second place, fundamental change must be in tune with the foundation, which is the Word of God. The 'verontrusten' on both sides of the ocean may ask for a Scriptural validation for the new orientation. Let us not reject every new voice offhand. Let us not accept every new wind of doctrine. Instead, let us test the spirits whether they are of God.

THE NEW POLITICS

If there was one book that was no longer read after the war it was Colijn's **Saevis tranquillis in undis**. It simply was no longer a safe guide amidst the waves of post-war politics. Fear was everywhere. Was it not **The Twenty-fifth Hour** of European civilization as the Rumanian novelist Georghiu had described it? The Christian political parties, in control before the war, joined ranks with the opposition in parliament, and were forced to leave the initiatives for a new social order to the Labour Party — strengthened by the 'doorbraak' especially from the rank and file of the Hervormde Kerk. Kuyper's spiritual grandchildren were on the defense. And Van Riessen wrote of **The Society of the Future** (1952) with its welfare state in largely negative terms. It is interesting to note today that the immediate thrust of Van Riessen's great book is already outdated.

The problem of politics is no longer the rejection of the welfare state but channeling it in harmony with the state's creational foundation so that a free and just society can be maintained.

The first person who saw that most clearly in Anti-revolutionary Party circles was J. Zijlstra, who joined the Socialist dominated coalition cabinet in 1952. Another A.R. Party stalwart, A. M. Donner, defended the acceptance of the term 'welfare state' as a complement to 'democracy' and the 'rule of law' (rechtstaat) in a learned essay, **Over de term 'Welvaartstaat'** (1957). To suggest that either Zijlstra or Donner might be socialists would be somewhat ludicrous. Nevertheless, an exposition of the conditions of freedom and justice in the context of the welfare state has not come as yet from the anti-revolutionaries. A beginning has been made by T. P. van der Kooy (**Maatschappij in beweging**, *1966*), W. C. D. Hoogendijk (**De samenleving vernieuwen**, 1967) and B. Goudzwaard (**Grote taak voor kleine mensen**, 1969).

A potentially dangerous direction has been initiated by the younger professors in social ethics. The inaugural lectures of Rothuizen, Van den Berg and also of Kuitert — though in a lesser degree — indicate a switch from the universal lordship of Christ to the Lutheran two-realm theory (tweerijkenleer). The upshot of this is that certain areas of life are declared to be more or less neutral and autonomous over against the rule of Jesus Christ and the authority of the Scriptures. This implies the undermining of the foundations of Christian social and political activity. It also implies that room has been made for the acceptance of ideas in this supposedly neutral area that are of non-Christian origin. Fundamental concepts, such as humanity, solidarity (medemenselijkheid) and authority, are often interpreted in terms of a neo-socialist frame of reference that finds its roots in the early publications of Karl Marx. At a later time I would like to comment on that development.

CONTINUITY AND CHANGE

Kuitert once glibly stated that he had never read Groen Van Prinsterer, and did not intend to, because Groen no longer has any message for our time (see Puchinger, **Is the gereformeerde wereld veranderd?** 1966, p. 356). This attitude illustrates the spiritual predicament in The Netherlands.

Groen spoke for his time. And times do change. And the message Christians proclaim must also change so that the Gospel which was revealed for all times can be better understood. But if the reformed community, on either side of the ocean, loses its appreciation for Groen's rock-bottom critique of the revolutionary mind — which seeks salvation in man himself — then that community has lost the necessary 'balance' between continuity and change. And that loss might well make our message irrelevant to the basic spiritual need of modern revolutionary man.

ASSOCIATE REFORMED PRESBYTERIANS ADOPT EVANGELISM PROGRAM AND SEEK CLOSER ECUMENICAL TIES

The 165th annual meeting of the General Synod of the Associate Reformed Presbyterian Church was held here from June 2-6.

The Committee on Ecumenical Relations had commended chiefly for financial reasons that the Synod withdraw from the Reformed Ecumenical Synod. After the Rev. F. Y. Pressly, delegate to the RES, reported and a thorough discussion was held, the Synod voted to retain its membership in the RES, at least until 1972.

Synod decided to seek closer fraternal ties with the Christian Reformed Church, the Reformed Presbyterian Church of North America. (RES)

REFORMED CHURCH IN AMERICA ADOPTS 'PLAN OF UNDERSTANDING' THAT COULD DISSOLVE CHURCH

After hours of heated debate, the General Synod of the Reformed Church in America adopted a Plan for Understanding that could result in the eventual dissolution of the historic church.

The plan calls for a Committee of 18 to be named to "explore every possibility for understanding and reconciliation within the RCA." However, if differences within the denomination appear to be irreconcilable and non-negotiable, another Committee of 18 may be appointed in 1970 to draft a plan for the orderly dissolution of the Reformed Church in America, that plan to be reported to the Synod of 1971.

The Rev. Dr. Harold J. Schut, Scotia, New York brought the original resolution for dissolution before the Synod and served as chairman of the Ad Hoc Committee appointed to study the matter. He termed it "the greatest issue to face our Church in all its history."

During the long discussion, delegates heard emotional pleas for Church unity as speakers called upon Synod to "not break up the Church."

Other expressed the hope that by facing the realities of dissolution and its attendant problems, a stronger basis for unity might be found. (RES)

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SOUTH POLE BOUND —Ralph Plaisted, the St. Paul, Minn., insurance agent who traveled to the North Pole in 1968, announces he will snowmobile his way to the South Pole at the end of this year. Plaisted says he believes there is enough interest to support the "last great travel adventure on Earth—over the surface to both poles."

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Dat gebed van Elia, dat zo nauw in verband stond met, en ten doel had de verheerlijking van Gods naam, had de kern der verhoring al in zich toen Elia het bad, want anders had hij niet naar Achab kunnen gaan met de stellige verzekering dat het niet zou regenen tenzij dan naar zijn woord. Dit was een zekerheid des geloofs die grensde aan een zekerheid van weten. We zijn altijd zo geneigd te denken dat God zo maar een bevel gaf aan Elia om de boodschap van de drie-en-een-half jaar droogte aan Achab over te brengen. Maar het Nieuwe Testament (Jac. 5:17) vertelt ons dat Elia zelf "de hele zaak begonnen was" door God te bidden of Hij een wonder wilde doen om Zijn Naam te verhogen. Dit gebed nu was eerst door God Zelf in het hart van zijn dienstknecht geplant en de verhoring ervan was dus al bij voorbaat verzekerd, en die zekerheid van de verhoring werd bij Elia een zekerheid des geloofs die hem onverschrokken naar Achab deed gaan om van God's grootheid te getuigen. Het ging in deze gebeds-zaak dus enkel en alleen maar om één ding: de ere Gods.

Het komt me voor dat, wanneer we in ons gesprek over het gebed en de gebedsverhoringen zo vaak vast raken, dit vooral te wijten is aan het feit dat we de dingen niet goed uit elkaar houden. Het maakt een verschil of we bidden om ons dagelijks voedsel, om onze veilige nachtrust, om het behoud van onze kinderen, om God's zegen op ons werk in God's koninkrijk (waarvan we soms niet eens weten of God er wel zo'n plezier in heeft) . . . dan of we, gedreven door de Heilige Geest zelf, een aanwijzing krijgen om voor een speciale zaak te bidden die maar één doel op het oog heeft: de verkondiging van het Evangelie en de uitbreiding van God's koninkrijk.

O zeker, de Here Jezus heeft ons zelf geboden om te bidden voor ons dagelijks brood en al onze andere dagelijkse stoffelijke noden. Maar als we nu niets, helemaal niets anders wisten te bidden dan voor onze eigen zelfzuchtige (zelfs geestelijk-zelfzuchtige) belangen, zouden we dan op 't laatst niet een walg van onszelf krijgen? Wat zou er dan overblijven van onze toewijding der liefde die we tot onze hemelse Vader en onze gezegende Zaligmaker behoren te gevoelen als we altijd maar weer onze eigen noden het eerste en het meest op het oog hadden? Wat een zegen dat God het ons niet heeft laten ontbreken aan lichtende voorbeelden van Elia's, ook door de eeuwen heen van de Evangelische bedeling, die wonderen verricht hebben in de kracht Gods. Ik zal het nog sterker zeggen: Wat een zegen dat God ook u en mij tot zulk een Elia wil maken, als we maar bereid zijn om . . . te bidden en te getuigen. Mag ik u een voorbeeld aanhalen van nauwelijks zeventig jaar geleden?

In het jaar 1898 bracht in de stad Reading in Engeland een moeder haar zoon met zijn vrouw naar de trein. Zij gingen als zendelingen naar Peru om daar te werken in de eeuwenoude stad Cuzco (zonnestad), hoofdstad van het voormalige Inca-rijk. Bij het vaarwel beloofde de moeder om met hen samen te werken in de gebeden. Bij die gebeden werd ze geleid door de levendige brieven over de omstandigheden, moeilijkheden, en overwiningen in het Evangeliewerk in dat land. Gaandeweg raakte de moeder bedroefd en diep bewogen als ze las over de macht der priesters in de R.K. Kerk, en hun bittere tegenstand tegen het Evangelie. Het was toen dat ze er zich toe zette om speciaal te bidden voor de bekering van één van deze priesters, daar ze inzag wat een kracht er kon uitgaan van zulk een man in het werk Gods, wanneer hij eenmaal tot het Licht was gebracht.

Op zekere dag kwam het treurige nieuws dat haar jongen was opgeroepen tot Hogere Dienst en dat de weduwe en haar twee jonge kinderen op hun terugreis waren naar het vaderland. Deze verschikkelijke slag weerhield haar echter niet om voort te gaan in met haar deel van het werk dat hij was begonnen, en ze ging door met God te bidden dat Hij haar een priester wilde geven voor dat land.

De jaren gingen voorbij, en een ander jong echtpaar werd uitgezonden om het werk voort te zetten, op zo bekwame wijze aangevangen door haar eigen kinderen. In haar ruime moederhart was ook een plaats voor deze twee als haar eigen kinderen in het werk van het Evangelie. Maar inmiddels bleef zij bidden om een priester!

Na vele jaren van geduldig gebed ontving zij bericht van haar aangenomen zoon waarin hij haar met grote vreugde mededeelde dat haar gebed verhoord was, en dat zij daar nu een bekeerde priester in hun gelederen hadden, en nogal een Spaanse priester, een ontwikkeld man, ex-professor van de Universiteit van Santander in Spanje en nu een man, machtig in het Evangelie. Doch de oude moeder in Reading schreef terug dat zij God dankte maar . . . dit was niet haar priester. Hij was niet van het land zelf. En zij ging door met bidden!

Toen kwam er op zekere dag een brief met bericht over een jonge Franciscaner monnik uit één van de kloosters die zichzelf aan God had overgegeven, en nu een prachtig werk deed als Bijbel-colporteur en Evangelist in en om Cuzco. Weliswaar was hij van Oostenrijkse geboorte, maar hij was bekeerd in Cuzco. Was dit haar antwoord? Nee, schreef ze terug, dat was niet haar priester. En standvastig ging ze door met bidden.

Toen kwam daar ten langenlaaste die merkwaardige nacht in de city van Cuzco toen, in het donkere uur vóór zonsopgang, een gedaante in de sombere pij van een Dominicaner monnik met sluipende tred zijn weg zocht uit het eeuwenoude klooster dat verrijst op dezelfde plek waar eens de Gouden Tempel van de Zon stond, en zich voortbewoog door de stille straten naar het Zendingshuis. De zendeling, uit zijn bed geroepen, vond een wanhopige ziel, zoekende en tastende naar God. Na vijf uren van gesprek en gebed zag hij met vreugde "een priester van het land" zijn hart aan Christus overgeven en gewillig zijn hard en bitter kruis op zich te nemen om Hem na te volgen!!

De ontroerende bekeringsgeschiedenis van deze priester, nu bekend als Dr. Walter Manuel Montano, is levendig en uitvoerig beschreven in het boekje "The Monk That Lived Again" door B. H. Pearson, uitgave Cowman Publications Inc. Uit nagelaten familiepapieren is komen vast te staan dat, ofschoon het niet mogelijk is om de datums op de dag af vast te stellen, die Nieuwjaarsdag toen de baby geboren werd ongeveer op hetzelfde tijdstip was waarop die moeder in Reading haar God begon aan te roepen om een priester uit het midden van de bevolking van Peru. Welk een lichtend voorbeeld is zij voor ons in de dienst van God! Door haar volhardend gebed gaat, jaren nadat zij is heengegaan, nog steeds het getuigenis voor haar Heiland uit naar de onbekeerden van Peru en daarbuiten!

B. Boulogne
Surrey, B.C.

The Holy Spirit . . . is meant to be the Master of my house. As such he should have access to every nook. He must fill the house. This may mean the rearranging of furniture — the getting rid of clutter. Dwight L. Moody once used an object lesson to illustrate this truth. He raised an empty glass — empty except for the air that was in it — so that the people to whom he was speaking could see it. Then he asked. "Can anyone tell me how I can get the air out of this container?"

"Suck it out with a pump," one man suggested.

"No," Moody answered, "that would create a vacuum and break the glass."

There were other suggestions, none of them acceptable. Smiling, Moody picked up a pitcher of water and filled the glass. When the water rose to the brim he said, "Now all the air has been removed."

—Margaret J. Anderson

DEMAND FOR SPECIALISTS RISES

(Can. Scene) — Job openings for accountants, engineers, scientists and computer personnel climbed by five per cent during the first four months of the year, over last, according to the Technical Service Council. But, stressed officials of the non-profit 32-year-old company sponsored placement agency, the openings were for highly specialized people.

Ontario had the highest number of openings (719) for professionals with Quebec next at 301.

Some companies have been forced to recruit in England and are looking to South Africa for staff. One computer company official said recently his firm made up the bulk of 150 new employees with immigrants.

N. A. Macdougall of TSC, which was set up by industry in 1927 to stop Canada's brain drain, said most of the people hired through his service start at salaries between \$7,000 and \$15,000 a year. There has been an increase in that \$15,000 to \$23,000 bracket lately, he said, and more experienced people have been placed in the executive field at a starting salary of \$40,000 yearly.

The demand is so specialized TSC refuses to generalize about job needs. Some 1967 arts graduates are still without satisfactory employment and the size of the 1969 graduating class will increase the plight of the job hunters in some professions.

On the other hand, people are needed badly in fields such as mechanical engineering (but not as civil engineers or civil technologists with its 16 different fields, computer programming and computer systems analysts, in sales engineering and other such fields.

Graduates from computer courses, however, are still being told they will have to get experience in the field before they can get good jobs. They ask how they can get experience if they can't get jobs.

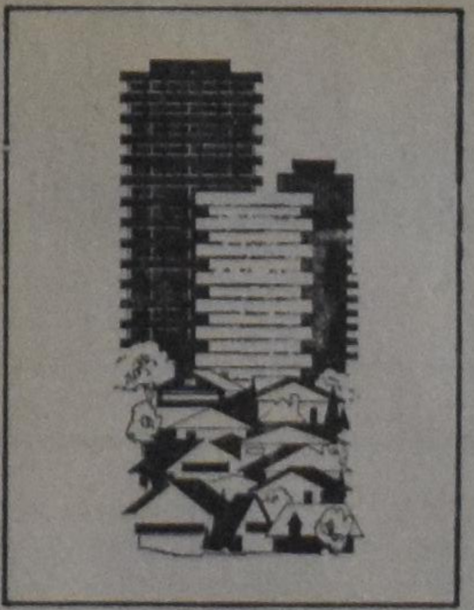
The turnover now in needed specializations is high with workers constantly changing jobs for more money or benefits. But these workers also refuse to leave their home areas. TSC recently had to recruit people in England to work in the Canadian North because Canadian workers with better qualifications refused to go there.

TSC officials said companies are now looking to South Africa hoping to entice junior workers with the opportunities here, and senior executives with the benefits for their children in Canada.

A subscription to CALVINIST-CONTACT is always an appreciated gift for every occasion.

Wijzigingen in de belasting-reductie voor bewoonde panden 1969

Om de zware gemeentelijke belastingen op alle woonhuizen en flats te verlichten, voerde de Provincie van Ontario vorig jaar een systeem van belasting reductie in. In 1969 wordt deze unieke methode om de individuele huisbewoner te helpen voortgezet.



Het systeem keert uit aan elke in aanmerking komende huisbewoner in de provincie. In het geval van een huiseigenaar is er een verlaging van zijn aanslag voor de gemeente en schoolbelasting. In het geval van en huurder, wordt de reductie gegeven via het aanslagbiljet van de verhuurder, en de verhuurder is verplicht het aan de huurder toekomende bedrag door te geven.

Wijzigingen in 1969

Het systeem blijft praktisch hetzelfde als vorig jaar. Doch er zijn een aantal wijzigingen die een belangrijk gevolg kunnen hebben voor vele personen:

Als een huurder vertrekt gedurende de eerste elf maanden van 1969, is de verhuurder of zijn zaakwaarnemer verplicht hem binnen 30 dagen de belastingreductie waarop hij recht heeft uit te betalen. Het bedrag is ééntwaalfde van de totale reductie voor elke huurmaand. (Overigens is de uitkeringsdatum gelijk aan vorig jaar, namelijk 31 december.)

Bedrag van de reductie: Als uw gemeentelijke aanslag omhoog gaat ,wordt ook de reductie groter. Het bedrag gaat alleen omlaag in het geval van sommige laag-aangeslagen panden, zoals cottages.

Een maximum van 50 percent van de gemeente en schoolbelasting mag vrijgesteld worden door belasting reductie. In andere woorden, een cottage of ander laag-aangeslagen pand krijgt nimmer de gehele belasting terug; het bedrag van de reductie zal nooit hoger zijn dan 50 procent van de totale belasting.

Wie komt in aanmerking?

Elke eigenaar van een afzonderlijk aangeslagen woonhuis, en elke huurder van zulk een pand is gerechtigd de belasting te ontvangen. De meeste huizen, appartementen, boerderijen en cottages komen in aanmerking.

Kamerbewoners komen niet in aanmerking omdat zulke kamers niet als afzonderlijke woongelegenheid zijn aangeslagen.

Attentie huurders en verhuurders

De verhuurder is verplicht het bedrag van de belasting reductie te bepalen voor elke verhuurde unit en zorg te dragen dat het juiste bedrag op 31 December aan elke huurder is uitbetaald. Dit jaar voor het eerst dient aan een huurder die gedurende de eerste elf maanden van 1969 vertrekt, een evenredig deel van de belasting reductie te worden uitgekeerd, binnen 30 dagen na zijn vertrek.

In de uitzonderlijke gevallen dat verhuurders zich aan hun verplichting onttrekken, kunnen huurders het Gerecht in de arm nemen. Zij worden aangeraden zich eerst met het Departement of Municipal Affairs of met hun gemeentelijke administratie te verstaan, om zeker te zijn dat zij inderdaad in aanmerking komen en hun zaak niet op een gemakkelijker manier kan worden geregeld.

Bijna alle verhuurders accepteren hun rol in het belasting reductie systeem en doen dit uitstekend. In verhouding was het aantal gerechtigde huurders die moeilijkheden ondervonden bij de uitkering van hun aandeel zeer gering, en verwacht wordt dat het dit jaar nog geringer zal zijn.

Indien U vragen hebt omtrent het 1969 Belasting Reductie Systeem vraagt inlichtingen aan Uw plaatselijke Gemeente administratie of aan het Municipal Subsidies Branch, Department of Municipal Affairs, 801 Bay Street, Toronto 181, Telefoon: Area Code 416, 363-7501.

THE RESIDENTIAL PROPERTY TAX REDUCTION ACT (1968)
(as amended)

THE DEPARTMENT OF MUNICIPAL AFFAIRS
Hon. W. Darcy McKeough, Minister

THE FREE CHRISTIAN REFORMED CHURCH

Het 1969 jaarboek van de Christelijk Gereformeerde Kerken in Nederland geeft ook een overzicht van de Free Christian Reformed Church in Canada en de U.S.A.

Er is slechts een classis en enkele alleenstaande gemeenten.

In de classis South en East vinden we de volgende gemeenten en predikanten en het zielental:

Gemeenten	Predikanten	zielental	bel. leden	doopl.
Chatham, Ont.	A. Stehouwer	226	127	99
Clifton N.J.	C. Smiths	180	100	80
Dundas, Ont.	J. Hamstra	354	216	138
Grand Rapids, Mich.	J. Tamminga	284	130	154
Hamilton, Ont	J. Keuning	384	233	151
London, Ont.	vacant	83	41	42
Mitchell, Ont.	J. Overduin	189	118	71
St. Thomas, Ont.	vacant	259	163	96
Toronto, Ont.	vacant	180	84	96
Vineland, Ont.	vacant	278	180	98
		2417	1392	1025

In British Columbia zijn twee gemeenten.

Gemeenten	Predikant	zielental	bel. leden	doopl.
Aldergrove	C. Pronk	118	79	39
Pitt Meadows	„	101	47	54
The West		219	126	93
East and South		2417	1392	1025
Total		2636	1518	1118

Bovendien heeft de gemeente Grand Rapids, Mich. een eigen zendeling in Spanje, Rev. David Estrada, met als arbeidsterrein Barcelona.

De Free Christian Reformed Church heeft zeven predikanten. Vier meenten zijn vacant.

A.B.
A.B.

THE WAGE-PRICE SPIRAL

by Dr. J. H. Derksen

In their present economic situation, France, Great-Britain and Holland are confronted with greatly different problems. But they also have a number of problems in common, and one of these is that of the continuing wage and price rises. In France, the government is talking with the trade unions, which want a ten per cent wage increase, also in view of the mounting prices. The government is thinking of four per cent, and the difference seems great enough to become a source of fresh troubles in France. In Britain, the minister of employment is making brave attempts to get at least some grip on wage and price movements. The still very vulnerable position of the Pound Sterling may yet cause the British Labour government to risk a conflict with the powerful trade-unions movement.

Just now, rising prices are the daily subject of conversation in Holland. Latest statistical reports show that the increase has been substantially greater than the government had foreseen and forcast with a cheerful optimism that was not shared by anyone else, as had been clear from opinions expressed in and outside parliament. Now that the recent price development has indeed proved most disappointing, criticism is coming from all quarters. In this "march of protest", the Dutch trade-unions are leading the procession. They are accusing the business world of excessive price increases, and the government of doing too little to stop them. Best of all the trade-unions would like an overall price freeze. Although the principal collective labour agreements have only just come into effect, the unions are threatening further wage claims. And, here and there, the words "consumer strike" are heard.

Business people reply with references to the wage rises of the last few years which, they say, were at least double the percentage justified by productivity improvement. They also point out that, on the 1st of January, the new Value Added Tax began to operate, as a more costly form of the former purchase tax. The higher tax, coinciding with a more intricate administrative system, brought a lot of misunderstanding on all sides.

The business world admits that Holland has got landed in the wage-price spiral, but rejects responsibility for this. Consumer organisations are protesting on behalf of millions of housewives and others on behalf of the old-age pensioners. At the same time, the associations of professional workers, especially that of the family doctors, are advising their members to put up their fees. Which, of course, evokes protests by health insurance organisations and private patients.

In this tumult of critical public discussions, one social group is pointing an accusing finger at another. And, as happens often, many accusing fingers are pointed at the government.

The Dutch minister of economic affairs is trying hard to do something about the uproar. Measures have been taken in respect of hotel and restaurant prices and of prices in a few other sectors. But these may have more political than economic significance.

Now, what exactly is the position of the Dutch government in this matter? Can it do more than it has done? The answer to that is bound to be: Yes, certainly; if it means to be led by purely economic considerations only — but most likely not, as long as it has to take the entire social reality in to account. In theory, the government has great power in the economic field. It can intervene in the process of wage formation and attempt to restore the connection between wage development and growth of productivity. It can take drastic action against price-fixing agreements and other cartel arrangements. It can even dictate prices, if it wishes. But the overall reality is not that of mathematical economics. In the total pattern of reality, vested interests and power positions assert themselves. In that pattern, each group is trying very hard not to take a share in carrying the common burden. And — above all — in that pattern, political parties are trying to win the favours of large sections of the electorate. A government that is not planning political suicide can hardly do more than attempt, by careful manoeuvring, not to get too far off the right course.

That is why it will hesitate to give its approval for excessive wage increases and why it intervenes rarely in price formation and displays a clear preference for discussion and persuasion. Persuasion of businessmen and trade-union leaders, retailers and doctors, recommending moderation in the matter of wages, prices and fees.

This preference is very easy to understand, but it is a pity that the government confines itself to contract with the leaders of the interest and pressure groups, and does not take up the matter with the people who, in fact, form these groups — that is: the people of Holland as a whole. Only recently the Netherlands Statistics Bureau announced that, over the period 1964 to 1968, wages (expressed in money) had gone up by 43 per cent, but that these greatly-increased wages would only buy 15 per cent more goods. The rest has been absorbed by the lower value of the money.

This report might have been used for a call on all Dutch men and women, to make a common attempt to break through the dangerous wage-price spiral. To stop the senseless and selfish effort to shirk the duty of helping to carry the common burden. In this sort of situation, in which it is hard to see whether the leaders are still leading, or being pushed, a call on public common sense seems much the best plan.

(Radio Nederland)

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Canadian on the spot

Peter Feddema

Peter Feddema is of Dutch origin, but is now a Canadian from Bowmanville, Ontario. Four years ago, he went with his wife and children to Seoul, the capital of Korea to work for the Christian Reformed Mission among farmers in the country, north of Seoul. This goon, as it is called is approximately 16 x 20 miles with a population of about 95,000 people and Peter's work has been mainly among the poorer farmers in this area. This basis of his work is assisting the implementation of a self-help programme based on a revolving loan fund provided by the Christian Reformed Mission and Oxfam.

Barry Fleming of Oxfam recently visited Korea. While there he interviewed Mr. Feddema about his work.

"The first year we started out our programme including only 500 families. This was not because we could not handle any more, but because it was our first year and our first budget. At the time people didn't have to pay and so our funds limited the number of people which we could help. Then after the funds were returned by the farmer, we found our staff much busier. Not only did we allocate funds to the farmer, but also we were receiving funds from the farmer. Of course this involved a lot more bookkeeping and traffic in the office and naturally when the farmer came to pay he wanted to talk to a staff member. So it has grown to a number of 1,345 farmers this year, which covers about 7,000 or 8,000 people, because the average farmer family is about 5 people. This keeps a staff of seven pretty busy."

"The farmer we saw today had a very average farm by Korean standards before he joined our programme. In order to qualify for a greenhouse, the farmer has to have less than 400 piang or 1/3 of an acre for a family member. This farmer had about 2 acres of land so that at best he only earned a sub-standard income. As you saw today, we have a little extension office in this county which is easily accessible and many farmers do come to our office for help. The help provided may be for greenhouses, or livestock, or machinery or other self-help projects. After a request is presented to us in our office we will evaluate it and decide whether an inspection is warranted. The inspection concerns itself with the farmer's family situation and also the community situation. If the farmer comes in for help only for himself, we will inform him that we very seldom work with one individual. We must prefer to work with groups. In fact, now we help so many farmers that it is almost impossible to help only one farmer in one area. So, in this case, we have approved twelve farmers for the greenhouse industry. This area has done quite well; they have listened to our economist well; they have followed his advice; in this case, they have sold two crops already and the income for the farmer has been to such an extent that he has made payments to the Mission."

Barry concluded: "This is an excellent project. Despite my naivete in this area, I can see when something is going well and this obviously is. Peter is operating in very poor areas outside Seoul and yet the farmers seem very proud of their work. This pride manifested itself in the way in which they showed their pigs to me, visitor from the great outside world, or in the way they took me around their chicken coop, or how they smilingly showed me the delicacy of their lettuce leaves. I certainly wasn't under the impression that these were hand-picked or demonstration centres or anything of this nature — these were just ordinary people who are benefiting from Mr. Feddema's expertise and the money which has been made available in part by Oxfam. Pete, himself, seems most capable and is putting more stress on the reality of the projects than on his specific role, i.e. he is phasing himself out so that the Korean staff will not desert the programme when he leaves in June of this year. The records at his very modest headquarters seemed well-kept — a systematic and well-ordered file system enabled him to know where a family was in the goon, the records of repayments, etc."

Oxfam-Canada News

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I have a great need for Christ;
I have a great Christ for my need.
—Charles Haddon Spurgeon

The devil's most devilish when respectable.
—Elizabeth Barrett Browning

DUE TO HOLIDAYS THE ISSUES OF JULY 31, and AUGUST 7 OF CALVINIST-CONTACT WILL NOT BE PUBLISHED.

Laat ons zingen

door Arie Dof

(Herdruk uit "Arie en Katrien in Canada")

Gisteren zat alles me tegen. Het begon al bij het ontbijt. Katrien vroeg aan onze tweede dochter, waarom ze 's nachts om half één was thuisgekomen, hoewel de vergadering van de reciteerclub al om half elf afgelopen was.

Alie (of Alice tegenwoordig, omdat we in Canada zijn) antwoordde enigszins uitdagend, dat ze nog een eindje was omgereden met Fred Van Buren, een alleenstaande jongen.

Nu heeft Katrien het niet op die jongen begrepen; waarom ze hem niet mag, is mij een raadsel, want er is niets op hem aan te merken, behalve dat hij een beetje sloom is. Maar ik geloof, dat hij een goed hart heeft, en werken wil hij ook wel, al verdient hij niet veel.

Enfin, men begrijpt wel, hoe het dan verder gaat aan tafel: Moeder de vrouw maakt verwijten en houdt vervolgens de lippen op welsprekende wijze samengeperst, terwijl de dochter des huizes laat horen, dat haar damestongetje een scherp zwaard is.

De slotacte van het drama was, dat Alie (of Alice) grienend van tafel opstond en in de derde versnelling de ouderlijke woning verliet.

En Katrien ging de familie voor in een stug en stroef stilzwijgen.

Na deze kille dis uitte mijn vrouw ook nog grieven tegen mij, omdat ik Alie (of Alice) niet had vermaand. Omdat ik mij volmaakt onschuldig voelde en dus onbillijk bejegend, verliet ik zonder de gebruikelijke vluchtige afscheidszoen onder protest mijn huis.

Mijn humeur was er even slecht aan toe als het weer. Het regende pijpestelen, en een gure wind ging er met mijn hoed vandoor, die ik na een wilde sprint uit een plas moest opvissen.

Op het werk aangekomen bleek dat de stemming van de baas zelfs de mijne overtrof in akeligheid. Dit sloeg over op het personeel. Wat een dag!

's Middags tijdens het schaftuur hield Jan Kruit mij gezelschap. Jan Kruit is de kampioen-criticast van onze kerk. Hij maakte aanmerkingen op de preek van de dominee, die volgens hem exegetisch niet verantwoord was; hij had critiek op de gemeente in het algemeen en de ambtsdragers in het bijzonder. Je kon zo merken, dat Jan graag in de kerkeraad wilde. Het gesprek met hem kon mij ook niet bepaald opvrolijken.

Tegen half twee kwam de baas zeggen, dat we wel naar huis konden gaan. Het materiaal was bijna op, en geen enkele truck kon nieuw hout aanvoeren, omdat de wegen in het nieuwe district, waar wij aan het bouwen waren, onberijdbaar waren geworden door regen en modder. Dit betekende een verlies van een half dagloon. Ook dat nog!

Opstandig kwam ik thuis, waar Katrien mij tegemoet kwam met een humeur, dat sinds vanmorgen nog geen kwartslag gedraaid was. Dat brengt waarschijnlijk haar sterke karakter mee. Ze draait niet gauw bij.

Omdat er thuis ook al niets opwekkends te beleven was, kondigde ik aan, dat ik naar Van Wolde ging om eieren te halen. De Van Woldes zijn gemeenteleden, die een boerderijtje hebben gehuurd vijf mijl buiten de stad. Met de bus kun je er tot op een halve mijl komen. We halen er altijd de eier-proviand voor het gezin. De winkeleieren vindt Katrien te duur en te belegen.

Zo stapte ik dan met een leeg eierkistje in de bus en constateerde, dat de wereld en Arie Dof nog steeds niet aan het glimlachen toe waren.

Na vijftien minuten moest ik uitstappen. De halve mijl naar de boerderij moest lopend afgelegd worden. Inmiddels was het voor een kwartiertje droog geworden, maar dat bracht natuurlijk geen verandering in de conditie van de modderweg, die naar de Van Woldes leidde. Ik zag het hele leven in al zijn geleidingen als iets buitengewoons zwartgalligs en de moeite niet waard, toen ik de gladde, glimmende modder betrad.

Na tien stappen verloor ik mijn overschoenen in de vette, klevende klei en moest ik de reis op mijn molières voortzetten. Modderwater drong door de vetergaatjes tot mijn sokken en tenen door. Modderspatten maakten mijn goede broek ontoonbaar; verleden week was hij pas gestoomd.

Met een humeur, dat beneden het nulpunt stond, zwaar ademhalend en mezelf beklagend bereikte ik eindelijk de eenvoudige residentie van de Van Woldes. Ik opende de buitendeur en wierp een blik in de keuken-woonkamer, waar tal van kinderen over de vloer verspreid lagen en zaten; sommigen vochten, anderen speelden met een karretje of tekenden. De familie Van Wolde bestaat namelijk uit man, vrouw en negen kinderen, waarvan de oudste tien jaar is. Mismoedig vroeg ik, of moeder thuis was, en in een mengelmoes van Engels en Drents antwoordde de oudste: —Mom is in the barn; 't is melkenstied, you know.

Dus in vredesnaam maar weer de modder in, naar de stal, die een hel eind verder stond. Ondanks alle zelfbeklag vond ik nog even tijd om moeder Van Wolde ook te beklagen, omdat ze naast negen kinderen ook nog zes koeien te verzorgen heeft, terwijl haar man 's avonds pas thuis komt van werk in de stad. Ja, zo leven sommige immigranten! Zo'n vrouw moet toch altijd maar ploeteren en slaven van 's morgens zes tot 's avonds acht en dan vóór tien uur naar bed. Wat een leven! Het moest verboden zijn!

Ik was dicht bij de stal gekomen, en nu hoorde ik een vrouw zingen, een hoge, zuivere sopraan, begeleid door de trompetten en bazuinen van loeiende koeien: —God zal hen Zelf bevestigen en schragen . . .

Een tevreden mens, een gelukkige moeder was aan het zingen en haar lied paste ze niet toe op het redeloos gedierte in de stal, maar op de schatten van kinderen en op haar man en haarzelf en Gods volk en Arie Dof.

Middenin een modderplas ben ik even stil blijven staan, want het was alles zo wonderlijk; ik voelde me een ander mens worden. Och, ik kan dat niet zo goed beschrijven, maar op één en hetzelfde ogenblik kreeg ik neiging om te zingen en te schelden; om te zingen, omdat God zo goed is en het leven ook; en om te schelden op Arie, die soms zo'n sjacherijnige kerel is.

Toen ik tien minuten later huiswaarts ging met de verse eieren, was er nog modder op de landweg. Maar wat hinderde dat? Psalm 87 heeft mooie woorden en een mooie wijs!

Laat in de middag kwam ik thuis. Katrien stond bij de achterdeur. Ze keek verliefd naar de eieren en misprijzend naar mij en naar mij en naar mijn broek en schoenen. Ze had haar lippen nog steeds samengeknepen.

Schoenen en sokken en broek heb ik in het portaaltje achtergelaten en haastig ben ik naar boven gerend om me te verkleden.

En terwijl ik in een andere broek stapte en de riem vastsjorde, heb ik gezongen van de Filistijn, de Tyriër en de Moren.

Toen kwam Katrien de slaapkamer in en zei: —Wat ben jij ineens lollig!

En voor ik aan "het blijde nageslacht" toe was, had ik een zoen te pakken, die klonk als een klok.

Laten wij zingen, heel veel zingen!

LEARNING DISABILITIES

For the first time besides the main courses, the Ontario Alliance is sponsoring three workshops, each for two weeks, each for two hours in the afternoons. Is it beneficial? Is it worthwhile? Teachers during the first workshop, the one on Learning Disorders were asked to hand their evaluation. One of the teachers writes on behalf of the others who attend: Listen to her!

J. E. Top

Was Johnny a hopeless case? Why was he still reading in that pre-primer? Why was he so poor in spelling? Why did he seem so restless and frustrated all the time? Why did he constantly show off and bully other children? Why? Why?. Why? Why? Why?

After all the time I've spent with that child this year, he still does not seem to have absorbed a thing. At times, he literally "drove me up the wall". He posed a problem at home for his parents and he certainly couldn't have been very happy in school this year with constant repetition, fear of failure, and teacher disapproval.

Maybe he was one of those problem children I'd heard about and yet I'm sure he could have done better. He certainly was good in sports! Maybe the curriculum was not designed to his peculiar needs and characteristics. Maybe I had not adapted my instruction to his abilities to learn. Come to think of it, I guess I just sort of expected him to "catch on and keep up" with the rest. How unfortunate that some of these children become victims of *our* ignorance!

At Teachers' College, so little time was devoted to a basic understanding of the learning process or the emotional and learning problems of the students. Perhaps if I had received more specific instruction in this area, I could somehow have reached this child. At any rate, I wasn't satisfied with the job I had done. Haven't you felt like this at times?

Then I heard that there was to be a workshop on "Learning Disorders" at the 1969 Summer School in Hamilton. The workshop was to be led by Mr. Duane G. Kuik, M.A. (Diagnostic and Remedial Educational Specialist of the Calvin College Psychological Institute, 752 Giddings, S.E., Grand Rapids, Michigan). Maybe this *workshop* would give me a better insight into dealing with such children.

The workshop proved to be a real eye-opener! Not only was Mr. Kuik a tremendous interesting and informative person to listen to, but he was also genuinely interested in all of our problems and he gave us *practical* suggestions, in dealing with cases we had had throughout the past year. It's also amazing how much teachers can learn from each others' problems in a workshop of this nature.

To give a detailed description on everything we learned would be impossible. However, I feel that the students who did attend this workshop developed somewhat an awareness of the different learning problems which can be encountered. We also received an understanding of how to prevent and remediate such learning problems. A movie we saw entitled "Why Billy Can't Learn", gave us insight into how to approach the teaching of slow learners, and how a class of this nature functions in a most effective manner. Mr. Kuik pointed out to us that individualized teaching could also be carried out right in our regular classrooms, without all those extra, expensive materials. Above all, I personally think that we were presented with a positive Christian attitude in dealing with these children and their problems.

There was only one unfortunate aspect concerning this workshop: that was the fact that it lasted only two weeks and we really hadn't had enough of Mr. Kuik and all the excellent books and resource materials he gave us to browse through. He did leave with us, though, a good many references and names of experts in this particular field of education.

I'm sure that one of the reasons that we have these learning problems is because they have never been detected in the child's early school life (and before) where perhaps they could have been prevented. Since this course has proved to be so essential, especially for primary teachers, all those who attended have stated that they sincerely hope the Alliance will again offer it next year and extend it to a six weeks workshop.

God demands that each individual fully use the talents He has given him (Matth. 25:14-30). Then God will value and reward his work accordingly (I Cor. 3:13, 14). Is it not our duty then, as Christian teachers, to do more for these children who have difficulty in developing and using their talents correctly? Don't you think that as Christian Schools, we should have done, and should do more research and "digging' into this ever-growing field of education?

Maybe then we could reach that "big bully on the playground", that "little girl who seems to be lost in a world of her own", that boy in grade four "who is still plugging through a primer". Maybe then we can regard these children not as *problems* but as *challenges*. Maybe I should have entitled this article "Learning Opportunities" rather than "Learning Disabilities?"

I was just thinking . . .

Marg Buma

SULKY DACHSHUND—Puppchen gets all the attention at the Mid-American Raceways auto track in Wentzville, Mo., as he trots around wearing a carriage rig designed to relieve a ruptured disc in his back. Puppchen's owner is Arthur Van de Erve.

LEZERS SCHRIJVEN

ONBIJBELSE METHODE

Geachte Redacteur,

Terecht heeft U de overture van Fruitland-Hamilton in het verslag van de Christian Reformed Synode 1969 met vette letters laten afdrukken. Niet alleen kwam dit verzoek uit een paar van onze eigen Canadese kerken, maar meer nog: het was de belangrijkste overture die er op deze Synode was binnengekomen. Ongetwijfeld stellen méér mensen in alle kerken belang in deze overture dan in al de andere behandelde zaken bij elkaar.

En wat heeft de Synode gedaan? Een commissie benoemd!

Waarom? Staat de autoriteit van God's Woord onder ons op zulke wankele gronden dat de beslissing daarover aan een commissie moet worden opgedragen? Hebben we nog niets geleerd uit de fouten van Lunteren, waar ze ook zo'n commissie hadden benoemd, en ze de besluiten van het meerderheidsrapport dat de "nieuwe theologie" verdedigde, voor waar hebben aangenomen? Is in de zaken van God's koninkrijk de waarheid altijd aan de zijde van de meerderheid?

Het is waar dat het request zegt: "to study and to advise the churches on the New Theology in the Netherlands." Dat schijnt nu eenmaal "standard procedure" to zijn met uit de kerken binnengekomen overtures. Ik ben echter overtuigd (en ik denk velen met mij) dat we hier met een héél bijzonder geval te doen hebben, waarover *al* de leden van de Synode nu op zijn minst *twee volle jaren* de tijd hebben gehad een opinie te vormen.

Stel u voor dat in zijn dagen de apostel Paulus zo de dingen had aangepakt. In de gemeente waar Timotheus werkte stonden de professoren Hymeneus en Philetus geregeld Paulus leringen over de opstanding der doden (regelrecht door openbaring van God ontvangen) tegen te spreken, zoals nu ook Paulus leringen door de "nieuwe theologie" in twijfel worden getrokken en *verdacht gemaakt* (b.v. Rom. 5).

Wat schrijft Paulus aan Timotheus? Benoem een commissie en stuur ze een jaarlang naar huis. Laat ze op hun dooie gemak uitvinden wie er gelijk heeft: zij of ik, en laat ze dan aan de gemeente rapporteren?!

Het is te belachelijk om "los te lopen." Maar dat is precies wat er in Lunteren 1967 en Grand Rapids 1969 gebeurd is! Ging er zo weinig leiding uit van de wolkkolommen van de Heilige Geest daar op die synodes dat ze niet onmiddelijk met opsteken der handen de verderfelijke leringen van de "nieuwe theologie" de kop konden indrukken?

Wat gebeurt er nu? Precies hetzelfde wat in Nederland gebeurt is: onrust, verwarring, onzekerheid bij de wankelmoedigen en bittere woordenstrijd bij de "intellectuelen." En de "ere Gods," waar we altijd zo prat op gaan, tot een nog grotere aanfluiting gemaakt, net als in de Geelkerken-scheuring in de twintiger jaren.

Is er zo weinig geestelijk inzicht dat onze leiders niet eens onmiddellijk onderkennen "uit welke hoek de wind waait" zodra ze de leringen van de "nieuwe theologie" onder de ogen krijgen? Zijn al deze dingen "in een hoek geschied," en worden ze er inééns onvoorbereid voor geplaatst, zodat ze een commissie nodig hebben om hen een beetje nader in te lichten?

Hebben de professoren van de "nieuwe theologie" al lang niet hun leeuwenaandeel van een "fair deal" gehad? Moeten de gemeenten terwille van hen nu nog weer een jaar in onzekerheid verkeren?

Wie verzekert mij, lid van een Christian Reformed Church, dat die predikanten van de commissie na een jaar ook niet met een meerderheidsrapport voor de dag komen, zoals in Lunteren, en, terwille van een "op sterven na dood" zijnde evolutietheorie de eerste elf hoodstukken uit mijn Bijbel scheuren, alles onder het mom van een meer "moderne interpretatie." En dat de Synode dan dat rapport als waar aanvaardt?

Het spijt me te moeten vaststellen dat ik de wijsheid van de synodes in deze niet kan waarderen. Die commissie-methode is erg goed, *in ondergeschikte zaken*. Dan geeft het niet of we er "nog eens een jaartje rustig over denken." Maar niet in zulk een belangrijke zaak als de autoriteit van Gods Woord. De beslissing daarin staat altijd *van te voren* reeds vast. Daar hoeven we niet een jaartje op te slapen. Je bent het eens met Paulus, of je bent het eens met Hymeneus en Philetus.

B. Boulogne

Summer Fatigue?

During the last four weeks, the stream of new subscribers was reduced to a trickle. Were we spoiled the last few months? This may be the case, but we rather think that the small net-gain was due to the summer months and that as soon as the holidays are over, we will regain our former growth.

The last four weeks showed an increase of 76 new subscribers. This in itself is a nice number, but we had to deduct a substantial number of subscribers also. 54 ubscriptions had to be cancelled due to non-payment, so that in fact we only grew with 22 new subscriptions. That is not much over a four-week period.

Anyway, it is a small step towards the 1500 new subscribers which we ned in order to maintain our paper. Surely we have patience, and if it is only due to the vacation period, we will keep quiet. But then after the holidays, we hope to enter many new subscriptions again in order to kep our christian weekly going. May we count on your cooperation? Our reward-books are ready for mailing!

PATRICIA YOUNG SAYS . . .

The latest reports out of the U.S.A. which tell of a communist directed "Liberation Front" made up of Black Panthers, student militants and Marxists, emphasises a problem which has concerned man ever since the first slave traders took the black man to America. And while some will sweepingly condemn all Americans for this problem, few know anything about the sincere attempts which have been made to make amends for this tragedy.

One example is found in the Republic of Liberia, established in 1822 to settle freed American slaves in their ancestral home. Few people realise that Liberia's official language is English; that they operate on the dollar spstem; have a Declaration of Independence, Constitution, White House, Senate and House of Representatives and flag patterned after that of the U.S.A.

Additionally, this Republic of over one million American negroes and natives have called their cities and towns New York, Philadelphia, Bunkel Hill, New Georgia, Province Island and Hartford. This little known history dates back to 1816 when The American Colonization Society (of which President Monroe and Henry Clay were members) bought a portion of land in Africa and arranged for the freemen and their families to emigrate. In 1820, the schooners *Elizabeth* and *Nautilus* set sail from the U.S.A. with the first of 6,000 emigrants intent upon building their "Israel" in Africa.

They named their capitol Monrovia in honour of President Monroe and when the colony was declared a self-governing Republic on July 26, 1847, an Executive Mansion was built at Monrovia. Following President Lincoln's Emancipation Proclamation in 1865, other blacks were returned to their ancestral home.

Today, Liberians continue to speak English with an American accent. Many of their homes are built after the early American colonial style. They have 4,000 schools, two colleges and a University. The Free Port of Monrovia, built between 1945 and 1948 with U.S. funds was turned over to the Liberian government in 1964.

So what does all this prove? Not that there are no racists and bigots in the world. But it does throw a little light on just one effort which illustrates how goodwill and cooperation can help solve problems without revolution.

Rothuizen's book on PSALMS IN ENGLISH

The meditations on the Psalms, published under the title *Landschap*, by dr. G. Th. Rothuizen, will be translated into English.

Professor Rothuizen of the Theological Seminary, Kampen, wrote for about three years each week a meditation on a psalm in the Dutch weekly *Centraal Weekblad*. De publisher Kok, Kampen, The Netherlands, published these meditations in three volumes: Landschap I, II, and III.

The American publishing company John Knox Press, Richmond, Virginia, has commissioned the translation of Dr. Rothuizen's work to Prof. John Frederick Jansen, of the New Testament department of The Austin Presbyterian Theological Seminary, Austin, Texas.

A. Velthoen

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The Bank of Nova Scotia

Let's Play Chess!

Editor: Mr. C. Hess

THE MAY LADDER

Names	348	349	350	351	IX	X	Total Sub-	Total Previous	TOTAL
Points & Problems	3	2	3	2	6	3	10		
A. Guillaume (VI), Waterton Park, Alta	3	2	3	2			10	60	70
K. Wiersma, Duncan, B.C.	3	1	0	2			6	59	65
A. Renema (I), Duncan, B.C.	3	2	0	0			5	51	56
G. VandenBerg, Burnaby, B.C.	3	2	3	2			10	42	52
F. Rienink, Walton, Ont.	3	2	3	2			10	41	51
M. Melissen, Kings Co., N.S.	—	2	—	2			4	42	46
B. Kobes, London, Ont.	3	2	3	2			10	35	45
A. Bruinsma, Chatham, Ont.	3	2	0	2			7	30	37
F. Braaksma, Copetown, Ont.	0	2	0	2			4	29	33
E. VanDonkersgoed, Drayton, Ont.	—	2	0	2			4	23	27
S. J. Prinsenberg, Vancouver, B.C.	3	2	3	2	6	3	19	New! Welcome!	19
J. Heikamp (III), Sarnia, Ont.	3	2	3	2			10	5	15
H. VanWeeren, London, Ont.	3	2	—	—			5	New! Welcome!	5

Remarks

Since Palmer, who was closest to the top last time, could not make it in this ladder we stay without a winner. However, we are privileged to welcome two newcomers of whom one made use of the opportunity to make more points at the start. Thanks to these men our number is growing again. I wish both of you an enjoyable climb. The result is very good this time: 95 out of 130 is much more than a mere pass. The three movers made 6 victims, the two movers only 1½. I think it is time again to come up with really hard nuts to be cracked. Thanks for your letters. A. B., Chatham: I sent a copy of our rules to you. The diagram in that leaflet shows you exactly how the things work. B. K., London: This big problem you sent is well known; swinging to the left and to the right, and doing it all over again and then straight to the top with a mate. I will use it in the second chess corner I have to conduct, in Canadian Chess Chat. Thanks anyway. Do you know that Canadian Chess paper, people? Shouldn't you subscribe?

SOLUTIONS OF THE MAY PROBLEMS

No. 348 (Brunner)

This German author published his problem in 1910. If you have learned a bit about different kinds of problems you certainly will have realized that this one is old fashioned more or less. But still it is worthwhile. I even call it tricky. If you do not dare to move the Rook at QB4 you would spend hours on the case. Did the excentric place of the Knight help you a bit? His only task is to cover square N6 in case PB5 would disappear . . . . So: 1. R-R4!, KxP (forced); 2. NR-N4, K-B3 or P-B3 (this makes no difference); 3. R-QB4 mate. That is all.

No. 349 (Ellerman)

The position is rather involved and does not raise any suspicion that the solution would be clear and simple. I think this, then, is the surprise of the problem. 1. N-R2, thr. 2. Q-N4 mate. But the variations are highly interesting aren't they?

No. 350 (Dutch Chess)

This is the problem which had been called "Obstruction". Rightly so, for obstruction plays its role in the solution just everywhere. 1. Q-B7, thr. 2. R or Q to B4 mate. It is no wonder that the chess club members who together made up this composition won a first prize with it in 1929.

Variations: a. 1 — , B-Q4; 2. P-K4 and 3. B-K3 mate
(if 2 N-B4, 3. QxB)
b. 1 — , R-Q4 ch; 2. K-B3 and 3. R-B4 mate
c. 1 — , N-Q4; 2. B-K2 and 3. R-B4 mate
(if 2 NxP, 3. BxN mate)
d. 1 — , P-Q4; 2. R-KR1 and 3. R-QB1 mate

No. 351 (Layer)

1. Q-K4, waiter. This original is neither hard nor involved, but it has definite merits. I am sure you have enjoyed solving it.

Nr. IX The clue of this ending is a daring Queen sacrifice with the result that white with a Knight and Pawns wins the battle against only Pawns. The real difficulty, how to arrange this plan, made an award of 6 points, well deserved.
1. Q-N5! QxQ; 2. P-B8/Q ch, K-B2; 3. QxN ch, KxQ; 4. N-B7 ch. 5. NxQ wins

Nr. X This one would fool you if you would be reckless. 1. R-R7 ch is evident; everything else would not result in a win. 1 — , K-N1 (forced); 2. P-N7, thr. 3. R-R8 mate. 2 — , KxR; 3. PxR/ to become a Queen? this would stalemate black right at the spot. But the Pawn has to become a Rook, which after 3 — , K-R3 (forced again) leads to 4. R-R8 mate.

DUTCH

Nr. 348. 1. Th4, Kc5:; 2. T(g)g4, Kc6(c6); 3. Tc4 mat

Nr. 349. 1. Pa2, dr. 2. Db4 mat

Nr. 350. 1. Df7, dr. 2. T of Dc4 mat.

Nr. 351. 1. De4 tempo

Nr. IX 1. Db5, Db5:; 2. c8/D sch. Kf7; 3. De6: sch, Ke6:; 4. PC7 sch en 5. Pb5: wint

Nr. X 1. Th7 sch, Kg8; 2. g7, Kh 7:; 3. gf8/T!. Kh6; 4. Th8 mat

Guarantees: gifts or gimmicks?

(Can. Scene) — Shopping today seems deceptively easy. There's a wide choice of items, each one carrying its own enticement — this shirt requires no ironing, that one is colorfast. Too often we are so captivated by the benefits, we fail to see the exceptions. In fact, guarantees may not give the customer more, they may give him less.

What is often called a guarantee is, in law, a warranty or condition — that is, a promise by the manufacturer or retailer concerning such things as quality, performance, condition or fitness of the article. All warranties fall into one of two categories: "implied" or "express".

IMPLIED WARRANTIES and CONDITIONS are promises implied by law as the result of judicial decisions or statutory provisions of provincial legislation such as Sale of Goods Acts. They are called "implied" because they are fixed on the seller by law. These promises include: that the dealer has a right to sell the goods; that the goods supplied correspond with the description or samples provided; that the article is in good condition and suitable for the required purpose. Some of the protection of "implied warranties" may be excluded, however, when an "express warranty" is given.

EXPRESS WARRANTIES are specific promises made by the manufacturer or retailer, as stated above, concerning quality, performance, condition, etc. The big difference is that when we accept an "express warranty" we often give up the "implied warranties" as a condition of acceptance. When this occurs, it can mean the guarantee is not the bargain you think it is. All guarantees should be read read carefully; look at the "ifs" and "buts". *Always get your guarantees stated in writing.* It is difficult to claim any guarantee if it is not put in writing.

Among the common "express warranties" are:

LIMITED WARRANTY:

Limits the duration of the warranty, for example, when it's stated, "guaranteed for 90 days" or "guaranteed for one year."

UNCONDITIONAL WARRANTY:

An item is unconditionally guaranteed for a specific time, for example, a clock may be guaranteed to work for one year, unconditional guarantees of another type are sometimes offered by stores whose policy is "satisfaction or money refunded."

LIFETIME WARRANTY:

This is a misleading guarantee because you can interpret it as your own lifetime. In reality, it usually means the lifetime of the goods or the company, which might be surprisingly short!

PARTS WARRANTY: Applies to certain parts only, usually of appliances. For example, the parts warranty may apply to all parts of a television set except the cabinet or the picture tube. It may even apply to parts which are not likely to wear out. And it may not apply to parts that were not made by the manufacturer himself, for example, a car battery. It may *not* include service costs to determine the defective part, labor to repair it or shipping. Reputable firms, however, will often shoulder these costs.

AUTOMOBILE WARRANTIES:

Some automobile manufacturers offer a warranty of one year or 12,000 miles on all parts. This warranty may be extended on the "power train" to five years from the original selling date or 50,000 miles. The customer must follow a prescribed program of maintenance, which may be expensive. If you read the warranty carefully, you may discover you are responsible for replacing brake linings, spark plugs, condenser, for wheel alignments and so on. The warranty remains in effect only if *the company* decides maintenance requirements have been complied with to *their* satisfaction.

FIFTY-FIFTY WARRANTY:

Sometimes offered by used car dealers. It states that dealer and purchaser will share repair costs. The trouble is that usually the repairs must be done by the dealer. If he is unscrupulous, he may hike the costs. Sometimes the repairs could be done less expensively elsewhere.

A warranty or guarantee should disclose in writing, either on the label, booklet or bill of sale: What product or parts of the product are actually guaranteed. What characteristics are included in, or excluded from, the guarantee. For example, if an item must be returned for repairs, who pays for the labour, the shipping. The duration of each section of the guarantee — how long are they in effect. What the buyer must do to obtain the guarantee — sometimes it's necessary to complete and send in a form. Exactly how the guarantor will fulfil his promisees, i.e. will he repair, replace or refund. Who the guarantor is, dealer or manufacturer (this is important if the purchaser moves to another city and the item fails to live up to its claims).

If a guarantee or warranty is not honoured in circumstances in which it should be, contact the head office of the firm involved. You may also refer the matter to (1) your provincial or (2) federal government consumer affairs bureaux for advice, or you can take it to your lawyer if you feel it is practical in terms of expense and bother.

When you accept a guarantee or a warranty, you enter into a contract with the dealer or manufacturer. And like all contracts, the fine print should be read carefully to make sure the warranty does not exaggerate benefits and conceal exceptions that could cost you more than you expect to pay.

—The Department of Consumers Affairs, Ottawa, Canada.

OARS APART

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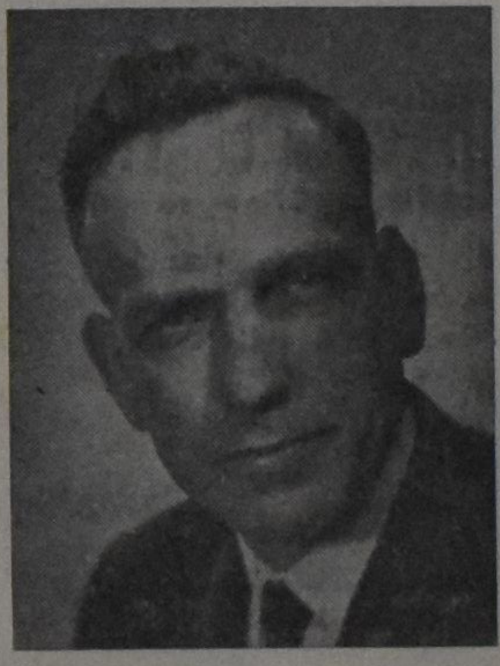
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

CONTENTS: Introduction — The Africaners a People who will not Forget their Past — Revenge: Dutch Reformed Style — South Africa: Darkest Spot on Earth — What is Apartheid? — Petty Apartheid — Bantu Education in South Africa — South African Universities and Racial Policy — Liberalism in South Africa — Christian Nationalism in South Africa — Christian National Education in South Africa — Trustees of South Africa — Is South Africa a Police State? — The Afrikaners Laager Mentality — Die Afrikaner Broederbond — South African Churches and Race Relations — There is Hope for South Africa.

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IN DEZE TIJDEN

wordt veel van Uw zenuwen gevraagd. Is U moe, lusteloos, down, onrustig, angstig, slaapt U slecht, nare dromen, huilbuien, alles verkeerd, ziet U nergens licht, levensmoe? Een goede kuur met onze onschadelijke kruiden Nr. 3 maakt U beslist fit, doet U weer van het leven genieten. Desgew. blanco verpakt. Ook voor alle andere kwalen prima middelen. Meldt Uw ziekte en klachten aan ons.

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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

"Does God perform miracles in Pittsburgh?"

About a year ago Pittsburgh was as unknown to us as it may be to many readers of this article. However, in August 1968 the Fuller Brush lady told us about the Miracle meetings held in Pittsburgh by Miss Kathryn Kuhlman and urged us to find out more about these meetings, as I was disabled because of Multiple Sclerosis. She further told us, that she would be happy to send a man over who had been there. We agreed to this and that same evening Mr. and Mrs. K. May came to see us. They testified of the great miracles they had seen in Pittsburgh, and in doing so he pointed to himself. He a man, who only half a year ago was told by a doctor, that he only had two months to live because of cancer on the limph gland. He and his wife decided to go for the last time to Pittsburgh to see their daughter, son in law, and family. They arrived safely in Pittsburgh after a 600 mile trip on which he had to endure much pain. As they were there, their daughter mentioned the Miracle service to him. Being a member of the Presbyterian church he did not think much of the idea. But, as his days were counted, humanly speaking, they all went to Kathryn Kuhlman and her service. Greatly to their surprise Mr. May and others were healed right there and then. This was the story of Mr. and Mrs. May. And when we heard it, it was our turn to be surprised.

Of course, in general we all belive that the Trinity is able to do miracles, as were done in the New Testament times. But, does this still happen? Evenso, we sometimes say: "It is a miracle that so and so is still alive." We often do not see this as a miracle performed by God.

When Mr. and Mrs. May left, they gave us a book to read written by Miss Kathryn Kuhlman entitled "I Believe in Miracles." In her book Miss Kuhlman showes a dislike for the socalled FAITH HEALERS. Who, when a miracle does not come about after they lay their hands on the sick, have always the same excuse, "You did not have enough faith." We ourselves have experienced this once with a former Christian Reformed minister who visited me in the hospital. Miss Kuhlman further goes on to explain what she believes, and if one reads this he may be surprised to find little difference as to what a Reformed person would put down. Furthermore, in her book many stories of miraculous healings are told.

After reading her book thoroughly and discussing the matter with a few others we decided to attend one of her miracle services. After a fine trip my wife, I, and our brother in law, were at the Carnegie Hall at eight o'clock on Friday morning. At 11:00 a.m. the doors were going to be opened. Therefore, we had to wait on the steps for three hours. These three hourse, I suppose, we will never forget. It felt as if Jesus would come like almost 2000 years ago. As time went by, there came the crippled, dumb, deaf, blind, and lame, the victims of polio, multiple sclerosis, muscular distrophy, cancer, etc. They came walking, by taxi, bus or car, from the U.S. and Canada.

After the doors were opened the building filled up in a few minutes, and not long thereafter Miss Kuhlman came to the platform. First a song was sung and then Miss Kuhlman prayed and asked the Holy Spirit to heal the sick. She then started seeing visions of people in the audience who were healed. For instance, she would say: "On the balcony a person is healed of cancer this minute, and another person in one of the back pews is healed of an ailment on the spine. After mentioning four or five healings these people would come forward and if possible would show the audience that they were healed. This meeting went on for about three hours and she mentioned about twenty five persons who were healed from many different deseases. Time and time again, Miss Kuhlman pointed out to the people that she had nothing to do with the miracles which we saw, as she was only used by the Holy Spirit to tell the people when they were healed. Furthermore, she would often mention the Salvation by the blood of Christ, as being much more important than any miracle we would see. At the end of the meeting a collection was taken to cover the cost, and then Miss Kuhlman closed in prayer. During the meeting there were no "Hallelujah" shouts nor speaking in tongues. But, everything went as unemotional as possible. Of course, there was a tear here and there. But, who would not be touched by seeing such miracles?

As we turned on our way home, there was much to think about. What did we see in Pittsburgh? Were the people who received healing really sick? Was here some sort of super psychological power at work? Could we say along with the pharisees of old that here we saw the power of Beelzebub at work? Or did the Holy Spirit simply do miracles?

For the time being, we felt unable to give an answer to these questions. To find that answer we planned to go once again. And this became reality on June 6, 1969. This time the miracle service was held in the First Presbyterian Church right downtown Pittsburgh. It was conducted in the same manner as before. Again hundreds of sick sought healing and this time almost a hundred were healed instantly. Since the service was not entirely new to us anymore, we were much better able to see what happened and to hear the words spoken by Miss Kuhlman. When this time the service was closed by Miss Kuhlman, we knew, that we had seen the Holy Spirit at work. We had seen a boy of about eight years old run, who could hardly walk when he came into the Church, a deaf man hear, and crippled persons walk like normal people. Again and again we heard Miss Kuhlman give all the honor to God and urgently requesting to love and thank Him and to seek salvation by Him. We also had asked God often for healing and the members of our congregation with us. But, instant healing was not given. We do not know why, as we do not know why many are saved on the Highway and some permitted to be killed. Some may feel that no-healing would harm the faith of the sick, but we have experienced that by seeing God perform miracles, our faith in Him was strengthened.

Yes, surely we believe that God by His Spirit performs miracles in Pittsburgh.

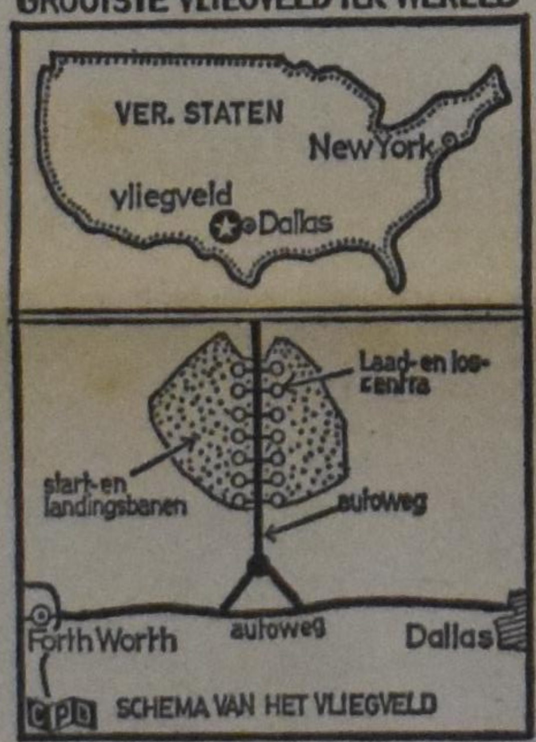
This is our answer to the question above this article.

If you like to know more about these miracle services you may write to the Kathryn Kuhlman Foundation, P.O. Box 3, Pittsburgh, Penn. 15230, U.S.A. Or if you would like to have her book "I Believe in Miracles," by Kathryn Kuhlman, price $5.95, you can order it at your bookstore, or write us as we have a few copies left.

Miracle Services are also held once a month in Los Angeles. And now for the first time, we just got the news, that a miracle service will be held in the O'Keefe Centre in Toronto, on Sunday Aug. 3, at 11:00 a.m. If interested please be there real early.

John A. W. Eisen
417 Raglan Street,
Renfrew, Ontario.

GROOTSTE VLIEGVELD TER WERELD



SCHEMA VAN HET VLIEGVELD

BOUW VAN GROOTSTE VLIEGVELD VAN DE WERELD KOST 1,4 MILJARD

De steden Dallas en Fort Worth, in de Verenigde Staten, willen het grootste vliegveld van de wereld bouwen. De architect G. Obata heeft een revolutionair projekt ontworpen dat bestaat uit een keten van 14 "los- en laadcentra" met daaromheen een grote serie start-en landingsbanen waarvan enkele ruim 4 km. lang. De omvang van dit supervliegveld zal 7440 ha bedragen. Ongeveer 25.000 mensen zullen op dit vliegveld werken. In 1972 hoopt men het eerste deel van het gigantische vliegveld in gebruik te nemen, dat in 1975 voltooid moet zijn. De kosten bedragen totaal bijna 1,4 miljard gulden. De 14 centra worden verbonden door een zesbaan autosnelweg die met de twee steden in verbinding staat. Men verwacht in 1975 16 miljoen passagiers te verwerken op dit enorme vliegveld dat ook mammoettoestellen met 1000 passagiers kan verwerken. Met de erste werkzaamheden aan dit grootste vliegveld van de wereld is reeds begonnen.

Wegens vakantie zullen de nummers van 31 JULI en 7 AUGUSTUS van ons blad niet verschijnen.

I have known what it is to use up all my ammunition, and then I have, as it were, rammed myself into the great Gospel gun, and I have fired myself at my hearers: all my experience of God's goodness, all my consciousness of sin, and all my sense of the power of the Gospel. And there are some people upon whom that kind of preaching tells when nothing else does, for they see that then you are communicating to them not only the Gospel, but yourself also.

—Charles Haddon Spurgeon

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)

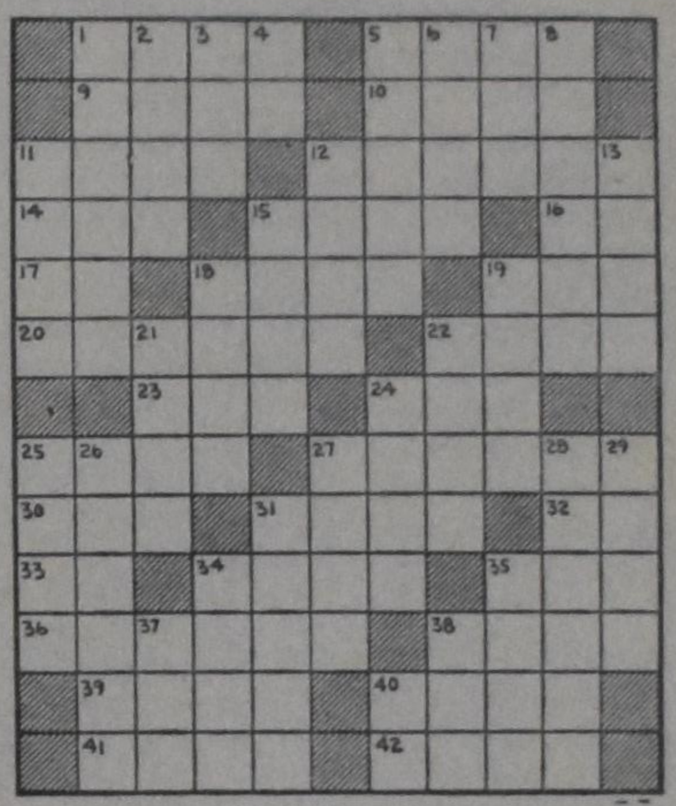
CROSSWORD PUZZLE

ACROSS

1. Stop up, as a pipe
5. New Zealand parrot
9. 220 or 440, for example
10. State to be true
11. Inclination
12. Backbones
14. Bizarre
15. Like a flashy tie
16. Word of dissent
17. Enlisted man
18. Skillful
19. Cap for Sandy
20. Fleet or Wall
22. Suffix with edge or side
23. Occupational suffix
24. Yokel or schlemiel
25. Mollusk
27. Polishing device
30. Battering ———
31. Party man
32. Joyful utterance
33. Astir
34. Source
35. 21 plus
36. Short race at full speed
38. Dance of the islands
39. Reilly's life
40. Twining stem
41. Colors, as cloth
42. Contents of a nose bag

DOWN

1. Attribute to
2. Disembark
3. Before Nov.
4. Symbol for germanium
5. Ruined: slang
6. Greedy
7. Scotch knowledge
8. Stadiums
11. Marshes
12. Tender-hearted
13. Suffix for quarrel or burden
15. Sinister look
18. Suppose
19. Spat
21. 500 sheets of paper
22. Float
24. Evict
25. Leg-like part
26. Washed against, as waves
27. Newly enlisted sailor
28. Better than birdies
29. Ostrich
31. Whets
34. Ascend
35. Cousin's mother
37. Bolger
38. Hawk parrot
40. Sacred tree



SOLUTION to previous Crossword Puzzel

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From the Mailbox

COMMEMORATION LIBERATION OF HOLLAND

There was an article written in C.C. May 29, 1969. And I thought it was a wonderful idea to do something to celebrate the Liberation of Holland.

By reading the 15 ideas for a provincial committee I was wondering whether this is a Christian set-up. In the whole article not one word was mentioned about plans to celebrate it first of all to thank God. Not a thanksgiving service in the churches has been planned. Should there not, first of all, be services in the churches and celebration to thank God for the freedom to serve Him and our country?

Let us also not forget our dead and have a remembering service for them to honour the women, girls, mothers, fathers, sisters and brothers whom have lost their loved ones. I did not read this in the set-up.

Mrs. G. Vandezande

ABOUT THE NATURE OF CREATION

One thing our theologians never seem to notice is the fact that there were no animals in Paradise that killed each other.

The serpent had no fangs or poison glands, the tiger and lion lacked the teeth necessary to tear their prey apart, etc.

They were all herb eaters. Genesis 1:30. This way of life will also be found on the new earth. Isaiah 11:6-9.

In the plant world it was the same. Thistles and noxious plants already existed but not in their present form. When branches, for example, are arrested in growth, they often appear in the form of thorns, or spines. The wild apple and pear are thorny plants but when cultivated they are not. This change is the result of a high state of cultivation and shows what originally was and still could have been, had God not cursed the earth. Gen. 3:18.

Again, thistles are troublesome and injurious for reason of the pappus, and hairs appended to their fruit, which blows in all directions, causing weeds to grow where they are not wanted.

The interesting thing here is that the pappus proves to be a misformed state of the calyx which is not developed as in ordinary instances but has changed into hairs.

It is this change or lack of development in the calyx that causes the thistle to be a source of trouble and labour to men.

All this shows that if we would study a little harder along the lines given to us in the Scripture, many problems (especially the problems some Christians have because of the "proven" evolution) would be solved and things hard to understand be made clear.

J. VandenBerg
Burlington, Ontario

CIGARETTE SMOKING

Cigarette smoking is one of the habits in which many Christian people distinguish themselves from christians of other denominations. Not only does this habit create a gulf between us and other christians, it also creates a gulf between our confession and our practical life. (at least according to many others).

And are they not right?

As Calvinists we are noted for our confession: that everything in this world belongs to God, including our personal life and time.

How can we reconcile this confession with the cigarette habit, to which so many of our people are addicted?

In recent years statisticians have shown beyond any doubt that cigarette smoking is nothing less than a gradual suicide: Every cigarette we smoke cost us 8 minutes of our life.

Medical research too has shown the disastrous results of smoking. God has built into our lungs a marvellous self-cleaning mechanism consisting of millions of tiny hairs, which by their continuous movement keep the lungs clean and protect them against pollution and infection. Cigarette smoke paralyzes and eventually destroys this mechanism, so that the lungs have no way of protecting themselves anymore against diseases as lungcancer and bronchitis. In addition, other organs of the body, especially the heart, suffers from smoking.

It seems to me that this attitude of smoking is a survival of the old heresy: that the body, as part of the material world, has nothing to do with religion. Abuse it as much as you like.

The Bible teaches very differently. It stresses everywhere the importance of our bodies in the service of God, for instance in 1Cor. 6:19, 20: "What? Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's."

Can we continue to disobey and insult God bv abusing the wonderful instrument He has given us in our bodies? Can we any longer allow the smoking habit to damage our testimony and estrange us from our fellow christians?

G. Henneveld
Burnaby 2, B.C.

REGINA:
Queen City of the Prairies

by John F. Hayes

(Can. Scene) — Regina, capital of Saskatchewan, is very special to Canadians from coast to coast because it is the home of the world-famous Royal Canadian Mounted Police, and site of the Force's historic barracks, chapel and museum.

Located in the south-eastern area of the province, the city has a population of 140,000. There are large ethnic groups including 24,000 Germans, 5,000 French, 4,000 Austrians, 3,000 Hungarians, 5,000 Scandinavians, 6,000 Ukrainians, 3,000 Polish, 2,000 Dutch, several hundred each of Czech, Italian, Russian, and others.

More than 275 industrial plants have a total annual payroll of well over $30 million, and wages are good. Electricians make more than $3 per hour, machinists about the same; payroll clerks $100 per week; senior bookkeepers $115 per week. Regina's work force numbers close to 60,000 persons of whom 5,800 are engaged in manufacturing. Large meat packing and processing plants are located in the northeast section. Regina is the key distribution point for farm machinery, and cement plant production is an important economic factor.

The young people are served by 50 public schools, 22 separate schools, seven collegiates, five separate high schools, vocational schools, business colleges and a teachers' college. The new University of Saskatchewan Regina Campus is in various stages of development and has an enrollment of more than 3,400 students. On completion it will accommodate 10,000 students. More than 100 churches serve all denominations; among which there is a Christian Reformed Church on 1279 Retallack. In addition to a public health clinic, there are three hospitals, 250 physicians and surgeons, and 50 dentists.

Regina is served by the C.P.R. and C.N.R., both transcontinental and charter air services, a passenger bus service and all types of truck transport. There are five radio stations, two TV stations and an excellent daily newspaper, the *Leader Post*.

There are acres of vast parkland, an animal park, a wild bird sanctuary, museums, and facilities for all kinds of sports. A unique mid-city park, Wascana, borders a lake on which sits Saskatchewan's stately Legislative Building.

A few years ago, Saskatchewan was considered little more than an agricultural province. Now Regina leads a province of stir and bustle for treasures in fabulous quantities have been revealed beneath the earth. The province has enough potash in its vast deposits to supply the world's needs for the next 8,000 years. Yes, 8,000! It is the only location in Canada where helium is found. It has endless banks of stoneware clay, and iron ore deposits of 150 million tons. Already it produces 20 per cent of Canada's coal and well over 25 per cent of the country's total demand for petroleum. It is the only province where sodium sulphate can be obtained commercially.

Sometimes referred to as an "Island of Industry in a Sea of Wheat", Regina reflects the discovery of these immense natural resources in its swift growth and promise of opportunities for all who come her way. The city is destined to pay a major part in the future of the Canadian West.

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Med. Hat—CHAT	8:30 p.m.	1270
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Burns Lake—CFLD	1:00 p.m.	1400
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Penticton—CKOK	9:30 p.m.	800
Terrace—CFTK (Tues.)	10:03 p.m.	590
Smithers—CFBV	1:00 p.m.	1230
Vancouver—CJOR	6:30 p.m.	600
Vancouver—CKLG	7:00 a.m.	730
Vernon—CJIB	10:00 a.m.	940

MANITOBA

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Cornwall—CJSS	9:00 a.m.	1220
Ft. Frances—CFOB	9:00 a.m.	800
Ft. William—CJLX	9:00 a.m.	800
Hamilton—CHAM	9:00 p.m.	1280
Kapuskasing—CKAP	10:00 a.m.	580
Kingston—CKLC	10:05 a.m.	1380
Ottawa—CFRA	8:00 a.m.	560
Owen Snd.—CFOS	6:00 p.m.	560
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Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
St. Thomas—CHLO	12:30 p.m.	680
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SASKATCHEWAN

Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

THE WORLD AROUND US

POLLUTION - AN INTERNATIONAL ISSUE

Much has been written about pollution in the past few years, but most of it is concerned with a particular area, some specific city, or a certain industry which pollutes more than is deemed acceptable. But pollution is really an international problem even though the fact remains that some areas may be more effected by it than others. The earth is one ecological unit. The student of disease pandemics — cholera, plague, influenza — has long understood that the world is bound by bacterial bounds. When the Krakatoa volcano in Dutch East Indies exploded in August 1883,the sun was darkened by the debris, the oceans were covered, and the roar was heard in the Phillipines and Japan. Earthquakes in Japan have affected the levels of wells in California and Texas. When violent rains fell in July, 1968 in England, red silts from the Sahara Desert were coming down also.

Although the foregoing examples are not a man-made pollution, man has also managed to contaminate his environment beyond his own immediate boundary. The most obvious example is nuclear fallout, of course. But there are other examples. When the *Torrey Canyon* broke up off the coast of England, the oil spread far enough to effect beaches in France and Belgium. Polluting a river can effect the countries downstream, as is the case with the Danube, where pollution of the Danube by Germany, Austria and Czechoslovakia is felt by Bulgaria and Rumania, countries far downstream from the initial pollution site.

Pollution varies from country to country and from region to region. The problem is worse in the developed, industrial nations, but the developing countries should not make the mistake of delaying actions to control this aspect of their environment, or they will have the same problems as the developed nations have now. It is much easier, and cheaper, to forestall pollution than it is to try and rectify a situation that has deteriorated over a number of decades; the cost is high, and everyone is trying to shift the blame (and therefore the responsibility for preventive measures) to someone else's shoulders.

Although the necessity for fast action in cleaning up our surroundings can not be emphasized enough, there should be a balance between the prophets of doom and those who say "all is well." Many people fail to recognize that many corrective measures, at a cost of many billions, have gone into effect. Large parts of the Potomac and Ohio Rivers in the United States, and the Thames River in England are in better condition today than they were 20 years ago. The quality of air in Pittsburgh and in London has also improved (although this does not mean that no further improvement is possible) over that of a few decades ago. The introduction of gas and oil for energy uses has been a great improvement over that of coal, which used to cover many cities with a sticky film of black soot. Some forms of pollution, such as dead fish in lakes and streams for instance, is often blamed on changes in the water because of what industries have dumped in them. This need not always be the case; the necessary biological understanding and explanations are not available to explain the phenomena, but large-scale fatalities of this nature seem to have occured also before man began to dump chemicals in the waterways.

Most countries seem to have great problems in ameliorating their own pollution problems, and progress is slow. Even slower is the work that is done on the international scale. For more than two years now the World Health Organization has been trying to set up a project aimed at preventing pollution in the Danube basin. Many of the tributaries and certain sections of the main river show signs of heavy pollution. But so far no result has been obtained. What has been more effective have been bi-lateral agreements dealing with pollution. To date, about forty such European agreements are in effect. Each agreement differs, of course, depending on the particular need; but even if there is an agreement, the actual work of cleaning up some water body can be agonizing slow. One of the main examples of this is the hassle between Canada and United States over the Niagara River and Lake Erie. To the public it seems each government is blaming the other for polluting the water, and neither is too willing to spend the large sums necessary for cleaning up the Lake and River.

The world has been concerned about water pollution for a long time now, but in the last decade air pollution has also become a great problem, especially where national boundaries are concerned. Sweden, for instance, recently charged (unofficially) that pollution generated at industrial activities in the British Isles and Central European countries seemed to have been affecting the air over Swedish territory. France, Germany and Luxemburg have international problems because of air pollution generated in the intensely industrialized regions close to the borders. So far there is no sign of an international agreement to prevent or control the pollution. There are definitely legal difficulties involved in this problem. As yet, no case involving air pollution has reached the international court of justice. One of the very few international cases over pollution that was settled accured more than 30 years ago. The United States entered a claim against Canada because of air pollution in the State of Washington from smelter stacks discharging, among other materials, sulpher dioxide. The question of international law did not enter the picture, because Canada simply assume responsibility for damages. But this is a case where people are on good terms. What happens if a question arises where two nations habitually face each other with their guns by their side? Pollution could even be used as a harassing technique against a neighbour some country did not like.

All this is still in the future, and may not be worthy speculating on, but as the industrial process involves more and more nations of the world, it may be wise that some international agreement be worked out BEFORE something serious happens. As the *Torrey Canyon* disaster, and the recent oil spillage off the California coast indicate, the problem is too serious not to give special attention. It is better that nations sit together now, in a friendly and reasonable atmosphere, than to try and reach an agreement when everyone is heated up over the alleged, or real wrong that has been committed.

J. J. Bout

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With thankfulness to the Lord, the Giver of life, we are happy to announce the birth of our daughter

ELAINE JOYCE

Born July 5, 1969.

A sister for David and Allan.

Mr. and Mrs. Wieger DeJong
128 Ontario St., Cobourgh, Ont.

We are happy to announce the birth of our son

GERRIT WILLIAM

born July 6, 1969.

Gary and Grietje Van Arragon
570 Victoria St., Strathroy, Ont.

We are happy to announce that God has entrusted to our family, a daughter and sister

LEANNE RHEA

Born Sunday July 13, 1969.

Martin and Trudy Adema
Bruce
Dean

105 Mountainview Road North, Georgetown, Ont.

With thanks to the Lord, we are happy to announce the birth of our son

MARK GERRIT JONATHAN

A brother for Audrey Nellie.

Born July 5, 1969.

Gerrit and Elizabeth Schenk (nee van der Woerd)

R.R. 2, Port Colborne, Ont.

Thankful to the Lord, we are happy to announce the birth of our daughter

HEATHER KRISTINA

A sister for Ruby, Nienke, Raymond, Henry, Clifford, and Patricia.

Dr. and Mrs. J. Roukema

July 10th, 1969.

St. Joseph's Hospital.

304 Stone Church Road West, Hamilton, Ont.

Mr. and Mrs. Thomas A. Lise of R.R. 2, Moorefield, Ont. are pleased to announce the marriage of their daughter

SHIRLEY
to
Mr. FERINAND W. FABER

Son of Mr. and Mrs. G. Faber Preston, Ont.

The ceremony will take place D.V. Friday, July 25th, at the Christian Reformed Church in Drayton, Ont. at 7:30 o'clock.

Rev. H. Lunshof officiating.

Future address is
63 Becker Street, Apt. 5,
Kitchener, Ont.

J. HEERINGA
widower of J. M. Prins
and
MARTHA MARIA TEN HOOR
widow of D. J. Stonehouse

are happy to announce that they will be united in marriage on July 25th, 1969 at Oshawa, Ont.

Rev. D. N. Habermehl officiating in a private ceremony.

140 North Shore Boulevard, Burlington, Ont.

Mr. and Mrs. Herman Boschman of R.R. 6, North Edmonton, Alta. are pleased to announce the forthcoming marriage of their daughter

LILLY
to
Mr.
GERARD WILLIAM HOFTYZER

Son of
Mr. and Mrs. G. W. Hoftyzer
of R.R. 1, Frankford, Ont.

The ceremony will take place, the Lord willing, on Saturday, July 26 at 3:30 P.M. in Third Christian Reformed Church of Edmonton.

Rev. F. Guillaume officiating.

Future address:
R.R. 1, Frankford, Ont.

Mr. and Mrs. Trynco J. TIMMER
Box 9,
Saltair, R.R. 2, Ladysmith, B.C.
announce the forthcoming marriage of their daughter

JEANETTE
to
AUGUST LEO BLANDIN

Son of Mrs. Alice Blandin and the late Mr. Paul M. Blandin Dartmouth, N.S.

The Lord willing, on Friday August 1, 1969 at 7 P.M. in the Christian Reformed Church, Duncan, B.C.

Rev. John Boonstra officiating.

Mr. and Mrs. Ben Afman
24 Curtis St., St. Thomas, Ont.
are pleased to announce the forthcoming marriage of their daughter

ANNE
to
Mr. BILL VAN DEN BOOGAARD

Son of
Mr. and Mrs. D. van den Boogaard
Dordrecht, The Netherlands

The ceremony will take place in the St. Thomas Christian Reformed Church on Saturday, August 2 at 4 o'clock P.M. D.V.

Rev. A. Beukema officiating.

Mr. and Mrs. Klaas Knoops
are happy to announce the marriage of their daughter

SUSANNA CATRINA
to
Mr. JOHN HENRY KOK

Son of Mr. and Mrs. Herman Kok of Evergreen Park, Illinois

the Lord willing, on August 2nd, 1969 at 2:00 o'clock p.m. in the Hekman Chapel, Calvin College, 1331 Franklin S.E., Grand Rapids, Mich.

Rev. Henry A. Venema officiating.

Future address:
19604 Governors Highway,
Homewood, Ill. 60430, U.S.A.

Mr. and Mrs. John Koops
of R.R. 1, Woodstock, Ont.
announce the forthcoming marriage of their daughter

HAZEL
to
Mr. ANDREW SIDERIUS

Son of Mr. and Mrs.. Siderius

The Lord willing the ceremony will take place on Saturday, August 9, 1969 at 2:30 P.M. in the Christian Reformed Church of Woodstock, Ont.

Rev. R. Koops of Iowa Springs officiating.

"Mede namens onze kinderen betuigen we onze hartelijke dank voor de belangstelling ondervonden bij de herdenking van ons 40-jarig huwelijksfeest".

Mr. and Mrs. H. Smink

Mt. Brydges, Ont.

Met dank aan de Here hebben we op 17 July 1969 het 50-jarige huwelijksfeest herdacht van onze ouders en grootouders

BOUKE DYKSTRA
en
LIEUWKJE DYKSTRA—DYKSTRA

Dat ze nog lang voor elkaar en voor ons gespaard mogen blijven is de wens van hun dankbare kinderen en kleinkinderen.

Minising, Ont.:
Jacob en Boukje Kuikman
Holwerd, Fr., Ned.:
Egbert en Pietje van de Woude
Mount Brydges, Ont.:
Simon en Clara Dykstra
Beverwijk, N.H., Ned.:
Rietse en Henny Dykstra
en 17 kleinkinderen.
Ferwerd, Fr., Nederland.

Op 19 July, 1969, D.V. hebben we met onze geliefde ouders en grootouders

HUITE SCHILSTRA
en
WIETSKE SCHILSTRA—YPMA

de dag herdacht dat zij 45 jaar geleden in het huwelijk werden verbonden.

Dat de Heere hun nog lange jaren voor elkaar en voor ons wil sparen is de wens van hun dankbare kinderen en kleinkinderen.

Trienke en Harm Bruinsma, Oldeboorn, Ned.
Dick en Hilly Schilstra, Wellandport, Ont.
Gretha en Jetze Tiersma, Canboro, Ont.
Jack en Tina Schilstra, Dunnville, Ont.
Trude en Ed Struyk, Mt. Hope, Ont.
Janice Schilstra, Dunnville, Ont.
en 28 kleinkinderen.

R.R. 7, Dunnville, Ont.

1929 — 1969

On August 9, 1969, the Lord willing, we hope to commemorate with our parents and grandparents

ALBERT RODERMOND
and
JANTJE RODERMOND—BATTERINK

the occasion of their 40th wedding anniversary.

Jim and Pearl Rodermond, Leslieville, Alta.
Alice and Wim Navis, Bremner, Alta.
Henk and Aavina Rodermond, Medicine Hat, Alta.
Mark and Ann Rodermond, Redcliff, Alta.
Mary and Jim Leaves, Bobcaygeon, Ont.
Fred and Margaret Rodermond, Los Angelos, Calif.
and 15 grandchildren.

Box 182, Redcliff, Alta.

The Lord willing, on July 31, 1969 we hope to celebrate the 40th wedding anniversary with our dear parents and grandparents

CORNELIS VERMEER
and
TRINETTE VERMEER—HAVENAAR

That God may bless them and spare them for each other and for us in the years to come.

Their thankful children:

De Lier, Holland:
Annie and Piet Boekesteyn
Grimsby, Ont.:
Bill and Miek Vermeer
Stoney Creek, Ont.:
Shirley and John Bergshoeff
Grimsby, Ont.:
Ben and Bertha Vermeer
Stoney Creek, Ont.:
Abe and Liz Vermeer
Grimsby, Ont.:
Dick and Mary Vermeer
Toronto, Ont.:
Janette and Joe Schaafsma
Grimsby, Ont.:
John Vermeer
and 28 grandchildren.

Open house: August 1, 1969 at 8 P.M., Stoney Inn Restaurant, #8 Highway, Stoney Creek, Ont.

The Lord willing on July 26, 1969

JOHN VAN STAALDUINEN
and
MARY VAN STAALDUINEN—KOK

will celebrate their 35th wedding anniversary at Winona, Ontario.

We pray that the Lord will bless them in the future years together as He has blessed them in the past.

Ottawa, Ont.:
Bill and Grace van Staalduinen
Kirsten
Beamsville, Ont.:
Ray and Dianne van Staalduinen
Robin, Allan
Brian van Staalduinen and
Gerda Winter (engaged)

Op 2 Augustus, 1969, D.V. hopen wij met onze ouders

WILLEM BUS
en
ANJE BUS—HAVINGA

hun 25-jarige echtvereniging te gedenken.

Dat de Here hun ook verder op hun levensweg wil zegenen is de wens van hun dankbare kinderen.

Pia en Jake Ypma, Fenwick, Ontaroi.
Corrie en John, Port Arthur, Ontario.

R.R. 1, Port Arthur, Ont.

On July 26, 1969, the Lord willing, we hope to celebrate with our dear parents

SIMON DE RUITER
and
NEL DE RUITER—HOOGLAND

the occasion of their 25th wedding anniversary.

That the Lord may bless them for each other and for us in the years to come, is the wish of their thankful children.

Walter
Nellie
Rosemarie
Margaret
Ronnie
Paul
Ricky

R.R. 2, Consecon, Ont.

The past is intelligible to us only in the light of the present; and we can fully understand the present only in the light of the past. To enable man to understand the society of the past and to increase his mastery over the society of the present is the dual function of history.

Edward Hallett Carr

Two fun-loving but serious girls would like to

CORRESPOND

with and meet two fun-loving but serious gentlemen (23-28). Please send replies to Calvinist-Contact, Box # 2175, % Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

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OF TE HUUR

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Person would like to have a

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CHICAGO, ILL.

on August 1. Letters to Mr. A. Ypma, 16 Roger St., Picton, Ont.

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in
Hamilton of omgeving
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Toronto 375, Ontario

For the Farmers

Local Drayton of Chr. Farmers

Local Drayton held its annual meeting of the Christian Farmers Association at June 19, 1969. In the opening remarks the president, Mr. Joe Drost, said that in and around Drayton there are anyway about 200 farmers who should be a member of our local. We need definitely new members. At the moment we have 35 paying members.

A special word of welcome was spoken to Mr. H. van Aukum who spoke on the topic "Voting for a General Farm Organization in Ontario." The speaker made it very clear to us why to vote and how to vote. We as members also had received many papers and bulletins from the Christian Farmers Federation to bring us up to date on this important subject.

During the meeting it became clear that we *need* a full-time expert to give us advice. A special person who is *up to date* with what is going on in the farmers area.

Although, Mr. van Aukum has been a fieldman for a little over a half year he has learned a lot and is becoming a good speaker so that even simple people like the farmers can understand him.

The final remarks of the speaker were about the G.F.O.:

1. No fair representation.
2. No place for voluntary organizations.
3. Christian witness back to the individual.

The purpose of all people is to live to the glory and honour of the Lord. No difference for a farmer. Christian Farmers after much study should vote *NO* for the G.F.O. This is the advise of the Christian Farmers Federation. A letter was sent to the Minister of Agriculture. Advice was given to the G.F.O. Committee in which way the G.F.O. should be set up. That's why we had to suggest to vote negatively.

Mr. Klaas De Vries retired as board member. In his place was voted in Mr. John van Aukum a brother of our fieldman. Also two guests became members. The board will try to organize a trip during the summer to a big Mennonite farm. The members will hear from us. The people present were also invited if possible to attend the Federation of Ag. meeting, and the O.F.O. both in Arthur.

Note: In the meantime the voting is done. Ontario farmers voted NO for G.F.O. Farmers, Christian Farmers unite, do not postpone it and become a member of the worthwhile Christian Farmers Federation. Do it today! and let us talk through our C.F.F. to the government.

T. A. Lise

R.R. 2, Moorefield, Ont.

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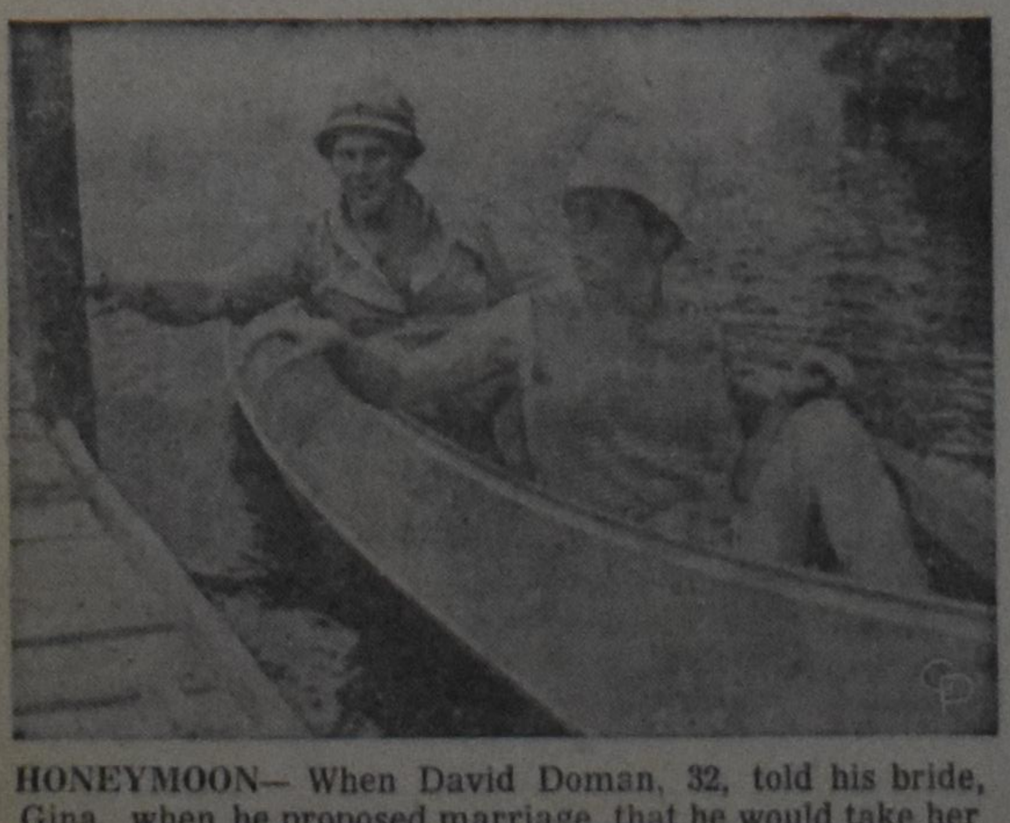
Our task as we grow older in a rapidly advanced science, is to retain the capacity of joy in discoveries which correct older ideas, and to learn from our pupils as we teach them. That is the only sound prophylaxis against the do-do-disease of middle age.

Hans Zinsser



HONEYMOON— When David Doman, 32, told his bride, Gina, when he proposed marriage, that he would take her to San Francisco, Calif., he did NOT tell her he meant in a canoe via the Gulf of Mexico and the Panama Canal. They are shown leaving Miami in their 18-foot craft.

DE TOEKOMST VAN DE ETNISCHE ORGANISATIES

door G. P. Allen

(Dit is het tweede gedeelte van een artikel dat is verschenen in International Review. *De heer Allen is hoofd van de Centrale Afdeling van de Citizenship Branch van het Department van de Secretary of State).*

(II)

(Can. Scene) — De etnische organisaties verzachten de culturele schok die immigranten ondergaan en zij helpen er aan mee dat de immigrant de erkenning krijgt die hem toekomt en dat hij zich thuis gaat voelen. Daarmee helpen zij niet alleen de immigrant maar ook Canada als zodanig. De immigrant kan moeilijk zijn eigen bijdrage leveren als hij zich niet thuis voelt. Pas dan kan hij actief gaan deelnemen aan het Canadese leven.

De etnische organisaties moeten een deel gaan vormen van het culturele patroon van Canada. Er moet samenspraak gehouden worden met prive- en overheidsorganen, zodat op die manier de etnische organisaties dezelfde achting ontvangen als andere vrijwillige organisaties.

Er is de laatste jaren veel gedaan om goede verhouding te scheppen tussen Regering en vrijwillige organisaties. Etnische organisaties zijn, althans in de meeste gevallen, "vrijwillige organisaties" in de meest strikte zin van het woord. Als we verwachten dat deze organisaties een belangrijke rol blijven spelen, dan moeten we er voor oppassen dat zij niet een soort verlengstuk van de Regering worden. Er moet op geen enkele manier inmenging zijn van de zijde van de Regering, zodat dit type organisatie kan dienen als een soort "ombudsman", zoals we dat in Canada noemen.

Wij weten wel dat er vrijwillige organisaties zijn die voor een bepaalde tijd floreren en dan als een nachtkaars uit gaan. Waarom? Als een organisatie goed wil blijven werken, dan moet het beantwoorden aan de behoeften die bestaan en die uiteraard steeds aan verandering onderhevig zijn. De etnische organisatie die zich bepaalt tot de eigen kring zonder om zich heen te kijken zal waarschijnlijk niet lang bestaan. Als de leden alleen maar proberen de zeden en gewoonten van het oude vaderland te bewaren zonder te proberen te wennen aan de Canadese gewoonten, dan zal het lidmaatschap stellig snel afnemen, vooral wanneer de in Canada geboren kinderen opgroeien. Dat betekent niet dat we minder aandacht moeten besteden aan de taal, de cultuur en de zeden en gewoonten van het land waar we vandaan komen, maar we moeten proberen ook die dingen als het ware in te passen in Canada. De etnische clubs en verenigingen moeten faciliteiten en activiteiten toevoegen aan hun bestaande programma's die niet al te verschillend zijn van die in hun omgeving. De etnische club of het etnische centrum moet zo'n aantrekkingskracht hebben en zo'n dynamisch programma nastreven dat ook in Canada geboren kinderen er trots op kunnen zijn en er graag hun Canadese vrienden mee naar toe nemen.

Er zijn mensen die menen dat etnische organisaties de Canadese gemeenschap als het ware opbreken. Zeggen we dat ook van onze politieke-, ontspannings- en culturele organisaties waaraan we gewend zijn en die al jaren lang bestaan? Is de etnische organisatie zo verschillend? Het *is* mogelijk eenheid in verscheidenheid te hebben. De Canadezen beginnen er langzamerhand aan te wennen dat er in Canada een culturele verscheidenheid is en zij beginnen de belangrijkheid in te zien van een kenmerkend Canadese cultuur. De kunst is om elkaar te begrijpen zodat het niet nodig is te trachten iedereen te veranderen in wat wij nu beschouwen als een "typische Canadees".

In vergelijking met andere vrijwillige organisaties bestaan de etnische verenigingen nog maar betrekkelijk kort. Dat is misschien ook wel de reden dat een hoop mensen niet dadelijk willen toegeven dat zij lid van een dergelijke organisatie zijn. Het is mijn persoonlijke ervaring dat er een zekere groei plaats vindt in de trots van de immigrant op zijn vroegere cultuur. Tegelijkertijd begint ook de Canadese samenleving meer waardering en respect te krijgen voor etnische organisaties. De etnische organisaties moeten ook leren begrijpen dat zij net zo veel betekenen als andere verenigingen en dat zij hun plaats dienen in te nemen als gelijken. Zij moeten hun invloed gebruiken om gedaan te krijgen wat zij menen goed te zijn voor de Canadese gemeenschap. Alles wat in de weg staat om te komen tot een rechtvaardige en met erbarming bewogen maatschappij moet uit de weg geruimd worden, zodat alle Canadezen een gelijke kans hebben om deel te nemen in het democratische proces met gelijke rechten en verantwoordelijkheden.

Door lidmaatschap in de Verenigde Naties, neemt Canada deel aan de wereld regering. Maar ook deze organisatie is machteloos als niet iedere natie probeert te begrijpen wat door de andere naties wordt gezegd. Leiders van etnische organisaties kunnen met hun kennis van talen en culturen Canada unieke diensten bewijzen en zij kunnen tot een betere internationale verstandhouding bijdragen door hun zienswijze bekend te maken ten aanzien van buitenlandse zaken.

Etnische kerken en religieuze instellingen ontvangen meer immigranten dan enige andere organisatie. Om elkaar beter te leren begrijpen moet een nauwere band ontwikkeld worden met reeds langer bestaande organisaties. Tot nu toe hebben deze organisaties niet veel gedaan om deze "overgeplante" religieuze instellingen te helpen.

De etnische pers heeft grote veranderingen ondergaan en is thans in een uitstekende positie om met krachtige hand mee te helpen aan de opbouw van de Canadese maatschappij. In deze etnische bladen worden de Canadese standpunten naar voren gebracht op een manier die door de immigranten wordt begrepen. Is er een betere manier om de immigranten te leren begrijpen wat het betekent dat wij een "vrije pers" hebben? Ook radio en televisie programma's kunnen een hoop goed doen om bruggen te slaan tussen de verschillende talen en culturen.

De liefde moet van twee kanten komen.

Etnische organisaties kunnen veel bijdragen tot het integratie proces. Tussen de Canadezen die hier geboren zijn en de immigranten moet "de liefde van twee kanten komen" opdat zij tezamen de gemeenschappelijke doelen mogen bereiken. Het doel is om het volk van Canada te accepteren als personen met alle verschillen die tussen die personen en tussen de verschillende groepen bestaan, in plaats van te proberen alle mensen eender te maken op cultureel gebied en te proberen verschillen in zeden en gewoonten weg te werken. Op die manier kunnen alle groepen op hun eigen manier tot de ontwikkeling van Canada bijdragen.

U behoeft geen lid te zijn van een vereniging om aan onze

Voordelige Groepsreizen

deel te nemen.

Voor inlichtingen en vertrek data betreffende deze reizen:

C. STEENHOF

(v/h Fieldman
Chr. Ref. Church)
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Tel. 241-0811 of 249-4921

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liggen klaar voor U als U ons een nieuwe abonnee aanbrengt voor Calvinist-Contact (en ons tegelijk het abonnementsgeld stuurt).

Deze lepeltjes zijn in Nederland gemaakt en dragen kleurige afbeeldingen van bloemen.

OF U KUNT EEN BOEK KIEZEN

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